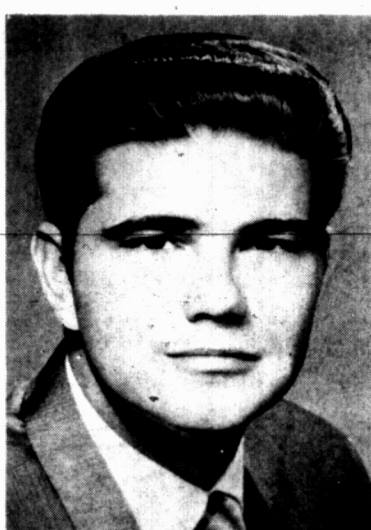




Dr. Jack Stanton



Rev. James Robison



Dr. Duke McCall



Ed Seabough



Dr. Gordon Clinard



Dr. Baker James Cauthen

# Convention Will Meet Nov. 10-12

The one hundred thirty-fifth session of the Mississippi Baptist Convention will be held Nov. 10-12, it has been announced by Rev. James Richardson, of Leland, chairman of the convention's committee on order of business.

The Convention is scheduled to get underway Tuesday morning at 9:15 in Jackson's First Baptist Church and come to a climax at 9:15 in Jackson's First Baptist Church on Thursday night in the Mississippi Coliseum with Ed Seabough, of Atlanta as the feature speaker.

All convention sessions will be held in the church except the closing annual Youth Night session on Thursday in the Coliseum.

Mr. Seabough, a well-known youth leader and speaker, formerly with the Student Department of the Baptist Sunday School Board, Nashville, is now associate secretary of the Department of Missionary Personnel of the Southern Baptist Home Mission Board.

Dr. Gordon H. Clinard, former pastor of First Baptist Church, San Angelo, Texas, but now professor of the Billy Graham chair of evangelism at Southern Baptist Seminary, Louisville, Ky., will bring a series of Bible inspirational messages.

Other out-of-state principal speakers will be Dr. Jack Stanton, associate director, division of evangelism, Home Mission Board; Dr. Baker James Cauthen, executive secretary, Southern Baptist Foreign Mission Board, Richmond, Va.; Dr. Duke K. McCall, president of Southern Baptist Seminary, and Rev. James Robinson, evangelist of Hurst, Texas.

Mr. Robinson, a young evangelist with an outstanding record, was a speaker at the Southern Baptist Pastors' Conference in Denver in June.

Dan C. Hall, director of the Church Music Department of the Convention Board, will be coordinator of convention music.

A different leader will direct the singing for each session and special music will be rendered at most sessions.

Other out-of-state leaders who are to appear include Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention; Dr. D. Lewis White, from the Sunday School Board, Nashville,

Dr. McCall will bring the keynote address to be followed by the worship period.

This will include special music by the Mississippi College choir, scripture reading by Dr. F. K. Horton, pastor Oakhurst Baptist Church, Clarksdale, and sermon by Rev. Herman A. Milner, pastor of Van Winkle Baptist Church in Jackson.

New workers in the state will also be introduced at the opening session. A business period, including presentation of budget, committee reports

and presentation and referral of resolutions, heretofore held at the opening session, will be conducted this year at the Tuesday afternoon session, to begin at 1:30 o'clock.

Election of officers is also scheduled for the Tuesday afternoon session. If custom is followed, a layman will be elected to succeed Dr. McCall, who is now completing his second year as president.

During the past several years the convention has alternated between a

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## The Baptist Record

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## FMB Adopts Record Budget, Appoints 15 Missionaries

RICHMOND (BP) — The Southern Baptist Foreign Mission Board, in its annual October



meeting here, elected a 37-year-old Alabama pastor as its president, adopted the largest budget in its 125-year history, and appointed 15 new missionaries.

The board also approved a recommendation that it launch

Mr. Gunnells a program of recruitment of Baptist seminarians for missionary service and heard its executive secretary call for renewed emphasis on the need for missionaries.

In other actions the board elected

two new administrative staff members and a new missionary field representative.

Elected president was Drew J. Gunnells Jr., pastor of Eastern Hills Baptist Church in Montgomery, Ala. He was formerly pastor of First Church, Summit, Miss.

A budget of \$34,436,909 for 1971 was adopted, an increase of more than \$1 million over the current budget. Of the total, \$29.2 million is for operating costs and \$4.2 million for capital outlay, with \$822,532 residing in a special contingency fund.

About half of the operating budget will be used for sending and maintaining missionaries, including salaries, travel, furloughs, medical allow-

ances, language study, schooling for children and property operating expenses.

Also in the operating budget is \$7.78 million for programs of missionary work, including evangelism and church development, schools, literature, medical and benevolent ministries, and mission meetings. Over \$3 million of this amount will go for evangelism and church development, which includes radio and television ministries.

Operating budget receipts of \$14.8 million in Lottie Moon offering receipts will cover the entire capital budget. The money will be used for such items as church buildings, missionary residences, schools, hospitals, clinics and publishing houses.

In a service at First Baptist Church here, the board appointed 15 new missionaries, bringing the number of persons appointed and reappointed so far this year to 153 and the agency's total overseas force to 2,476 in 75 countries.

Appointed were Mr. and Mrs. Paul A. Burkwall of Louisville, Ky., to Zambia; Miss Mary Ann Chandler of New Orleans to Malawi; Mr. and Mrs. Donald W. Graham of Cox's Creek, Ky., to Peru; Mr. and Mrs. Carl R. Hall of Jonesboro, Ark., to East Africa.

Also, Mr. and Mrs. John E. Larimore of Villa Rica, Ga., to Guatemala; Dr. and Mrs. Eugene A. Moore of Seattle, Wash., to Nigeria; Mr. and Mrs. James H. Nelson, also of Seattle, Ethiopia; and Mr. and Mrs. William L. Sergeant of Belle Plaine, Kan., to Korea.

Following a recommendation of a

(Continued on page 2)

## Spanish Baptists Resolve Crisis

CASTELLON, Spain (BP) — The Spanish Baptist Union has adopted a new constitution, thereby resolving a crisis that has confronted the 3,500 member union for about a year.

Framers of the new constitution said it would strike a balance between the rights of the union's 53 member churches, on one hand, and their responsibilities, on the other hand.

Opponents earlier had attacked the constitution, charging that it was "too Presbyterian, too unbaptistic" because it would require member churches to obey decisions of the union or face expulsion.

A compromise, however, was reached during a special called meeting of the union here. Without the compromise, the constitution would probably have failed, several observers told European Baptist Press Service based in Ruschlikon, Switzerland.

The compromise was presented as an amendment to the constitution by Juan Luis Rodrigo, pastor of First Baptist Church, Madrid, the largest church in the union.

The amendment softened the language of the constitution at the point opponents said it virtually required member churches to obey the union.

and followed the suggestions of a letter sent to the churches jointly by the executive committee of the union and the missionaries of the Southern Baptist Convention Foreign Mission Board assigned to Spain.

It substituted the word "consider" for the terms "will respect" or "will carryout" when applying to the churches' response to union decisions.

With this change, the new document won the necessary two-thirds vote to pass.

Earlier, the convention had rejected an effort by three churches to have the new constitution thrown out entirely in favor of the current constitution.

Under the new constitution adopted by the convention, churches have a right for the union to help with (1) financial aid for small congregations, (2) educational scholarships for young people, (3) loans and grants for new buildings, (4) seminary training for ministerial candidates and (5) participation in union leadership.

In return, the union has a right to expect from the churches their responsibility to: (1) contribute regularly stated amounts to the union's budget, and (2) "consider" abiding

by the agreements and decisions made in the union meetings.

Though the issue of registering churches with the Spanish government has been a key point in previous conventions of the union, the matter has largely ceased to be a divisive issue in the union, even though it was the registration issue that led ultimately to the constitutional crisis, European Baptist Press Service reported.

Registration or non-registration was not mentioned at the convention here. Nearly one-fourth of the churches have registered, but some churches

(Continued On Page 2)

## Nixon Asked To Reverse Position On School Aid

WASHINGTON, D. C. (C-SNS) — When President Nixon ordered Attorney General Mitchell to intervene in a lawsuit before the Supreme Court on the side of tax support of church schools, he received a protest from Glenn L. Archer, executive director of Americans United for Sep-

aration of Church and State. Archer said that if the President wanted to intervene in this case he should intervene on the other side. The lawsuit before the court is *Lemon v. Kurtzman*. It challenges constitutionality of a Pennsylvania law which provides some \$40 million of the state's funds for the support of parochial and private schools. The suit was brought by Americans United and a number of other organizations.

The text of Mr. Archer's letter to the President follows:

Dear Mr. President: We are dismayed at the report that you have directed Attorney General Mitchell to file a brief in *Lemon v. Kurtzman* upholding the use of tax funds for the support of church schools. Your action is a blow at the public schools, at interdenominational harmony, and the separation of church and state.

If you wish to intervene in this case, we implore you to intervene on the other side, defending and upholding strict adherence to the Constitution as your oath of office bids

(Continued On Page 2)

## "In The Spirit Of Christ" Theme For St. Louis Convention

NASHVILLE (BP) — Theme for the 1971 session of the Southern Baptist Convention has been selected by the denomination's committee on order of business.

Theme for the convention program will be, "The Spirit of Christ," according to Robert L. Mills, president of Georgetown College, Georgetown, Ky., and chairman of the committee.

The convention will meet at Kiel Auditorium in downtown St. Louis, Mo., June 1-4, 1971.

The theme for the 1971 convention will be in keeping with the overall denominational program planning themes for the period, 1969-73, when each year the SBC emphasizes in its total promotion a different aspect of the theme, "Living the Spirit of Christ."

Denominational planning themes for 1970-71 and 1971-72 are "Living the Spirit of Christ in Openness and Freedom," and "Living the Spirit of Christ in Expectancy and Creativity."

Following a meeting here, the SBC committee on order of business, which plans the program outline for the annual convention, also announced that William E. Jarvis, minister of music for the First Baptist Church Charlotte, N. C., would serve as music director for the convention in St. Louis.

Carl E. Bates, president of the SBC, and pastor of the First Baptist Church of Charlotte, said that any correspondence regarding participation in musical activities at the convention should be addressed to Mr. Jarvis.

## 84-YEAR-OLD CHURCH CALLS PASTOR, 84

ST. LOUIS, Mo. (BP) — An 84-year-old Baptist church has called as its pastor an 84-year-old minister, and neither is considering retirement.

A. E. Price, 84, is the new pastor of Water Tower Baptist Church here. He assumed the pastorate Oct. 4 for the second time in his life.

Price was pastor of the church here from 1906-68.

Writing a letter to the editor of the *Illinois Baptist*, a state where Price has served previously as pastor, he wrote: "When a dog bites a man, that is news. When a man bites a dog, that is news. In these days, when churches are seeking pastors under 35 to 40 years of age, it is news when an 84-year-old church calls an 84-year-old man as pastor."

## Senators Disavow Report Of Obscenity Commission

WASHINGTON (BP)—Sixty Senators, responding to waves of protests against the recent report of the Commission on Obscenity and Pornography, have gone on record as "refuting" and "rejecting" the findings and recommendations of the commission.

In an action that has no legal force, the senators accused the commission of not doing the job Congress had asked them for, and of coming up with the wrong answers to the questions involved.

Only five senators voted against the resolution which was co-sponsored by 50 senators and brought to the floor by Sen. John L. McClelland (D., Ark.). The Senate laid aside other pressing legislation to vote on this emotional issue brought to the Senate on the next to the last day before recessing for the fall elections.

In a largely one-sided debate on the resolution, the commission's findings

were labeled as "irresponsible and in effect degrading," "shocking and totally unacceptable," and "an utter disgrace" which "should go straight into the trashcan."

Sen. Strom Thurmond (R., S.C.) charged that a majority of the commission "was motivated only by a desire to embarrass the Nixon administration."

The current administration has disavowed the report of the commission, pointing out that all but one of the 118-member panel were appointed by former President Lyndon Johnson.

Sen. McClelland in a long speech to the Senate said: "If we affirm or even recognize its unfounded and unproved conclusions, even by silence, it will be a direct threat to this nation's moral, mental, and physical health."

Sen. Walter Mondale (D., Minn.), one of the five who voted against the resolution, said he regretted that the

Senate was being "forced to vote on a very serious resolution on condemnation of an exceedingly complex and controversial report" without benefit of committee study or hearings.

Mondale labeled as "grossly inaccurate" the accusation that the report sanctions "the full flow of pornography."

The Minnesota senator particularly defended the commission chairman, William B. Lockhart, dean of the Minnesota Law School. "He is not an advocate of pornography," Mondale said, pointing out that Lockhart "has spent many years studying the explosive issue of obscenity and pornography in American life."

Mondale further pointed out that Lockhart is an elder of the First Christian Church in Minneapolis where he also teaches in the adult Sunday School program.

Also speaking against the resolution

was Sen. Clifford P. Case (R., N.J.) who said that to vote on the resolution was an "ill-considered, hasty action which does an injustice to the commission members and the public."

"The traffic in obscenity and pornography is a very serious matter," Case continued, "and should not be dealt with by castigating a Presidential Commission some of whose members have views differing from those of members of the Senate."

Joining Mondale and Case in voting against the resolution were the following: Jacob K. Javits (R., N.Y.), George McGovern (D., S. Dak.) and Stephen M. Young (D., Ohio).

In the resolution the senators specifically rejected the following findings and recommendations of the commission:

(1) That there is "no evidence to date that exposure to explicit sexual materials play a significant role in

the causation of delinquent or criminal behavior among youths or adults";

(2) That "a majority of American adults believe that adults should be allowed to read or see any sexual materials they wish";

(3) That "there is no reason to suppose that elimination of governmental prohibitions upon the sexual materials which may be made available to adults would adversely affect the availability to the public of other books, magazines, and films";

(4) That "nor is there evidence that exposure to explicit sexual materials adversely affects character or moral attitudes regarding sex and sexual conduct"; and

(5) That "federal, state, and local legislation prohibiting the sale, exhibition, or distribution of sexual materials to consenting adults should be repealed."



# FMB Adopts Record Budget

(Continued From Page 1)

special study committee on missionary personnel, the board adopted the "Seminarian Class of '71 Project," a program for the recruitment of Baptist seminarian students for missionary service overseas.

In his report to the board, Executive Secretary Baker J. Cauthen said, "it is our hope to be able to send people to the mission field nearer to the time of their completion of seminary, yet retain the full advantage of adequate experience and full preparation."

Stated objectives of the project are to encourage a larger number of seminarians to consider missionary service; to enlist qualified seniors and graduate students for overseas service; and to appoint, immediately following their graduation, seminarians with sufficient work experience to qualify them for overseas ministries.

The study committee's report said that the approximately 5,500 students attending six Southern Baptist seminaries constitute one of the largest potential reservoirs of missionary personnel.

Special efforts should be made to enlist younger candidates for appointment, the report continued, noting that the average age missionary appointees has risen gradually in the past seven years.

"If the measures bring the results anticipated," said Cauthen, "there may be more missionaries appointed, many of whom will be at a younger age, with the possibility of more ready adjustment to the mission fields and continued programs of language study nearer to the time of their own seminary curriculum."

Jesse C. Fletcher, director of the board's Mission Support Division, told the board: "Hopefully, the missionary force will enjoy a net gain (though much smaller than in the past few years) for the 33rd straight year during 1970. A 34th year will be possible only if every effort is bent in a cooperative venture to call out God's chosen, to equip, to appoint and to prepare for this task."

Two newly created staff positions, employment manager and consultant

to laymen overseas, were filled following board actions, and another missionary field representative for South America was elected.

James G. Edwards of Richmond will be the board's employment manager, effective Nov. 15. He has been assistant personnel director for the Richmond Memorial Hospital since Sept. 1969. Previously he was an Air Force officer for five years, with responsibilities for base personnel and finances.

Under the supervision of Sidney C. Reber, director of the board's Management Services Division, Edwards will be responsible for "the maintenance of a competent and efficient work force" of employees below the elected staff level. He will have no responsibility for the selection and appointment of missionaries.

A Baptist state convention executive and former missionary was named consultant on laymen overseas, effective next Jan. 1. He is W. Eugene Grubbs of Portland, Ore., who has been executive secretary-treasurer of the Baptist General Convention of Oregon-Washington since December 1968.

He previously was secretary of evangelism for the California Baptist Convention for 3½ years, following pastorates in Fullerton and Downey, Calif., and missionary service in the Philippines.

As consultant on laymen overseas his major responsibilities will include assisting Southern Baptists who travel or live abroad to become involved in missions, coordinating the participation of laymen in special projects overseas, and furnishing information about overseas vocational openings on a non-missionary basis.

In his report to the board, Winston Crawley, director of the board's overseas division, said he hopes to bring

## Baptist College

(Continued from page 1)

cial program of our Baptist school and propose guidelines which would apply to all."

The convention owns and operates three colleges — Carson — Newman, Belmont College, Nashville, and Union University in Jackson, where the state convention will meet.

In Nashville shortly after the Carson — Newman trustees adopted the resolution, the Executive Board of the convention met in quarterly session, but took no action on the request of the college trustees. Part of the meeting was in "executive session."

The resolution adopted by the trustees acknowledged that the school had complied with the request of the state Baptist Executive Board of May 12 by not scheduling dances on campus since that meeting.

The trustees, however, defended their earlier decision by saying they "have always sought to act in the best interest of the college and the decision on March 5 to permit dancing as a part of the social program on the campus was considered as such

Carson-Newman President John Albert Fincher, commenting on the trustees action, noted that the request for a complete study of the social program at all Baptist schools would, hopefully, provide answers to a larger problem of which dancing is a part, and provide guidelines which could be used by all three schools.

At the time of the action by the board approving dancing on campus, Fincher issued a statement explaining the reasons for the action. In part, his statement read:

"Carson-Newman college believes that most young people in this generation view dancing as a social rather than moral issue. The college does not feel that the principles upon which it was founded or its quality of education have been sacrificed or

to the board a bit later a recommendation for the naming of a missionary family consultant." This is another new position previously authorized by the Board.

There are already a medical consultant and a consultant in evangelism and church development, in addition to the position to be filled by Grubbs.

## Missionary Homer A. Brown, Jr. Dies

WINSTON-SALEM, N. C. (BP) — Homer A. Brown, Jr., 52, Southern Baptist missionary to Nigeria for 22 years, died Oct. 8 at North Carolina Baptist Hospital here following an extended illness.

A memorial service was held Oct. 10 at Ardmore Baptist Church here. The body was donated to the hospital's medical school for research.

The Browns, who were stationed in Kaduna, Nigeria, returned to the United States early this year because of his illness. He had been regional secretary for Northern Nigeria, Nigerian Baptist Convention, since 1966.

Mr. and Mrs. Brown were appointed by Southern Baptist Foreign Mission Board in 1948. His work had taken them to several mission stations in Nigeria.

## Hughey's Son Is Sentenced Under N. Y. Youth Act

NEW YORK (BP) — John David Hughey III, son of the Southern Baptist Foreign Mission Board's secretary for Europe and the Middle East, was placed under the supervision of the federal board of parole for up to six years by a New York court.

Sentencing under the Youth Correction Act opened the way for Hughey, charged with conspiracy to destroy government property, to seek rehabilitation and an early parole.

Hughey had confessed to being present when plans were made to plant explosives in military trucks.

Prior to his sentencing, the 23-year-old youth was sent to the Federal Youth Center in Ashland, Ky., for observation. The reports from officials there paved the way for the relatively lenient sentence.

Sentencing under the Youth Correction Act means that young Hughey's conviction could be set aside and his record thereby cleared when his term is up.

The elder Hughey, who was present for the sentencing, expressed gratitude for those who have prayed for his son. He said, "I think David has a good chance to become a constructive, creative member of society."

## L. S. Sedberry, 79, Dies In Nashville

NASHVILLE (BP) — Leland S. Sedberry, 79-year-old retired Baptist minister who for 12 years was executive secretary-treasurer of the Southern Baptist Commission on the American Baptist Theological Seminary here, died Oct. 12 after a heart attack.

impaired by permitting social dancing on campus.

"The decision," Fincher continued, "to permit this social activity was based primarily on the fact that sincere Christian families who are sending their children to Carson — Newman vary in their attitudes toward the propriety of dancing. The faculty, administration and board of trustees sought to reflect this disparity of opinion by calling on each student to make his decision in the light of his own background and conviction."

The vice president of the Student Government Association at Carson-Newman, Steve Petty, wrote a letter to the editor published by the Baptist and Reflector, the convention's weekly newspaper, saying that 92 per cent of the students favored dancing on campus.

Petty said that most young people had "risen to a higher plane of concern than to constantly babble over whether or not Christ would have us to dance." Adding that the Bible says nothing against dancing, Petty said Jesus placed more emphasis on making disciples and loving your neighbor. "The students of Carson-Newman have continuously tried to meet these commandments," he said.

In a letter to the editor the next week, a Baptist woman from Oak Ridge, Tenn., Mrs. James G. Kelly, responded to Petty's remarks, saying "the reason Baptists don't believe in dancing" is that "one good Baptist preacher got his head cut off at a shindig once."

She referred to a passage in Matthew 14:1-11, which tells of the beheading of John the Baptist after Salome danced before Herod, who promised to give her anything she desired. She asked for John the Baptist's head on a platter.



## Lightning Strikes Jackson Church

LIGHTNING STRUCK THE steeple of Forest Hill Baptist Church in Jackson during a windstorm on Oct. 13, inflicting estimated damages of \$3,000, covered by insurance, according to the pastor, Rev. Wilbur Irwin. The photo was taken several hours after the lightning, showing the debris on the ground. The steeple was designed and built by Charles Scheib, a contractor and member of the church, who had made the steeple a special project. Mr. Irwin said that a small fire started as a result of the lightning but went out of its own accord. He also declared that fortunately the lightning hit at 5:30 a.m. while no one was in the church.

## ROBERT HALLS CONFUSE POSTMEN:

FORT WORTH (BP) — Pity the poor postman who delivers the mail at 4702 Gordon in Fort Worth.

Last year, the residence was home base for the Robert E. Hall family of Albany, Ohio, a Baptist superintendent of missions who decided to attend Southwestern Baptist Theological Seminary here during a leave of absence.

This year, they returned to their home in Ohio, and a few weeks later, new tenants moved into the residence at 4702 Gordon.

Their names: the Robert J. Hall family, missionaries on furlough from Nigeria.

## Convention Will Meet Nov. 10-12

(Continued From Page 1)

clergyman and a layman and reelected each time a second term.

Tuesday evening's session will conclude with a State Work Presentation under direction to Dr. W. Douglas Hudgins, executive secretary.

Also at this session Dr. Wm. P. Davis, director of the Department of Work With National Baptists, and Dr. Edwin Robinson, executive secretary — treasurer of Woman's Mission-

ary Union, who will retire in 1971, will be recognized and presented with plaques of appreciation for their many years of service.

### "A Glance At Missions"

Wednesday evening's session will be another highlight, featuring home and foreign missions, and concluding with an address by Dr. Cauthen.

Prior to his message there will be "A Glance at Missions," by Dr. Fred B. Moseley, assistant executive secretary of the Home Mission Board, and

## So Your Choir Has Made A Record!

By William J. Reynolds

(The second in a two article series dealing with copyright law)

The making of a record album by church choirs has become an exceedingly popular venture among our churches. Such a project is quite commendable, as the sound of the choir can be captured on tape and transferred to a pressed record to enable members of the congregation (particularly those whose age or illness prevents regular attendance) to have this sound at home on their own record players.

However, a word of caution is needed when copyrighted music is included on the record album. The present Copyright Law is related to these albums by what is known in the recording industry as the "mechanical reproduction" provision of the law.

The Copyright Law provides that for a song recorded in any manner, the copyright owner is entitled to a statutory provision of 2¢ per song per record pressed or tape copy duplicated (as tape cartridges or cassettes). This is not optional with the person making the recording, but mandatory under the law.

For instance, consider a church choir that makes a record album which contains twelve numbers, six of which are copyrighted music owned by six different publishers, individuals, etc. If five hundred albums are manufactured for the choir, each of the six copyright owners is entitled to \$10 under the Copyright Law.

It does not make any difference whether these albums are sold individually, or paid for by the church and given away to the choir and congregation.

The statutory provision of 2¢ per song per record is unrelated to the cost of manufacture, or the selling price of the album, or whether or not it is handled by a major recording company or privately by the church, having been taped by their own equipment and pressed "by a friend."

The 2¢ per song per record still applies. Seemingly this provision of the Copyright Law is little understood by those who venture into the making of church choir records. Nevertheless, church musicians should become familiar with it. To disregard the mechanical reproduction rights of the copyright owner, is to infringe his rights as granted under the law.

If you are going to make a record album using copyrighted material, you should write to the copyright owner and request a mechanical reproduction license. You may receive

from him a standard legal form, or merely a letter of consent requesting payment of 2¢ per song per record. It is as simple as that.

It is your responsibility as music director to deal with the copyright owner on behalf of your choir and the church. The record company, the engineer, the record presser, the jacket manufacturer, or any others involved in the making of your record album are not liable here. They are merely providing a service to you. The "client" who buys this service is responsible.

So, if your choir is making an album, congratulations! This will be an interesting adventure. Just make it legal and clear all copyrighted music with the copyright owner. Just because it is for the glory of the Lord does not give you any license to disregard the law.



## Professor Presents Silver Service To MC

Dr. Gertrude Lippert (left), professor of foreign languages at Mississippi College, is shown presenting a silver tea service to Dr. Louise Griffith, dean of women, for use at college functions. Dr. Lippert made the presentation after discovering the college had no tea service of its own to use at receptions and formal meetings. The service includes coffee server, tea server, sugar bowl, creamer, and tray. Dr. Lippert joined the college in 1954 after receiving her Ph. D. degree in German. (M. C. Photo by Joe Lee)

## Pre-Nursing Day At MC Oct. 24

The Mississippi College School of Nursing will hold its second annual Pre - Nursing Day for high school seniors on Saturday, Oct. 24.

Mrs. Marion Bassett, dean of the School of Nursing, said the day would begin with registration at 9:30 a.m. in Aven Hall, followed by a full schedule of activities.

There will be a general assembly meeting in Aven Auditorium starting at 10 a.m. at which time the faculty for the School of Nursing and the director of nursing services at Mississippi Baptist Hospital in Jackson will be introduced. Students currently enrolled in the nursing program will also perform a skit relating to the profession.

A tour of the campus is also planned, including a look at the new nursing lab just opened this fall on the top floor of Lowrey Hall. The facilities include a classroom, a lab with beds, examining table and special equipment; and an auto tutorial lab, including audio visual equipment and anatomy models.

After a break for lunch in the college cafeteria, the prospective nursing students will be taken on a tour of Baptist Hospital in Jackson and witness a rededication ceremony for students currently enrolled in the nursing program.

Pre - Nursing Day was inaugurated last year following establishment of the School of Nursing in September of 1969. Prospective students from throughout the state attended the day and this year's freshman class totaled 37 members, many of them having participated in the '69 Pre - Nursing program.

Students desiring further information on the special day should contact Dean Bassett at the college or their high school counselor.

## Nixon Asked

(Continued from page 1)

you do. It is not a proper business of government to impose taxes for church institutions.

The American people are firmly committed to separation of church and state and will tolerate no tampering with this concept. We hope that you are likewise committed and that your actions will demonstrate your commitment.

Sincerely,  
Glenn L. Archer  
Executive Director

## Spanish Baptists

(Continued from page 1)

say they plan never to register. A former Roman Catholic priest, Jose Borrás, who now is professor of church history and theology at the Baptist seminary in Barcelona, Spain, was elected president of the union.

The pastor of a registered church was chosen as union — vice president. His name is Joaquin Pastor, minister (pastor) of the Baptist church at Denia, Spain.

Outgoing president of the union was Pedro Bonet, a pastor of Barcelona, who has played a leading role in drafting four of the five constitutions the Spanish Baptist Union has used during its existence.



## Van Winkle Preschool Center To Open Class For 3-Year-Olds

Van Winkle Preschool Center, Van Winkle Church, Jackson, announces the opening of a new class for three-year-olds, November 3. It will meet each Tuesday and Thursday from 9-12 o'clock. The tuition is \$2 a day or \$3 a week. The registration fee is \$1 per child.

Miss Janice Chambers, director of preschool education, says, "Our program includes stories and conversation, music and art activities, and experiences in group living. Registration begins immediately. Contact the preschool office at 922-3513." Rev. Herman Milner is Van Winkle pastor.



# Georgia Baptist Group Asks President Nixon: 'Name A New Commission'

ATLANTA (BP)—The Georgia Baptist Convention public affairs committee, upset by the official report of the President's Commission on Obscenity and Pornography, has asked President Richard M. Nixon to appoint a new commission to draft another report.

The Baptist group asked that the new commission, if Nixon should appoint it, "prepare a report more in keeping with our country's historic commitment to morality and decency in public and private conduct."

The committee also asked President Nixon to reject the current commission's recommendations.

A resolution adopted by the committee warned that "it is our conviction that the foundations upon which the nation was established would be seriously threatened should the recommendations of the President's Commission on Pornography and Obscenity be adopted."

Among the recommendations of the commission was a suggestion to repeal federal and state laws restricting the availability to adults of materials now classified as obscene, although it recommended that laws forbidding sale of such materials to the young be kept on the books.

Another conclusion of the commission's study was that exposure to pornographic materials does not alter conduct or attitudes relative to sexual morality or crime.

The Georgia Baptist committee said it agreed with "The opinions of the dissenting members of the commission, and hopes that their views might be given careful consideration" by the commission's findings are evaluated.

The three dissenters, a Catholic priest, a Methodist minister, and a Cincinnati lawyer who was the only commission member appointed by President Nixon, accused the other commission members of being "slanted and biased" in favor of protecting the pornography industry and urged that the majority report be "filed in

the congressional wastebaskets."

Charles H. Keating, the attorney, filed a 179-page dissenting report immediately after the public release of the majority report.

The resolution adopted by the Georgia Baptist public affairs committee did not specify what portions of the commission's majority report it disagreed with, or what portions of the minority report it approved.

About six weeks before the Georgia Baptist committee recommended that

a new commission be appointed by President Nixon, a similar proposal was made by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, Nashville, in a letter to the President.

Valentine also suggested that the President appoint a staff member of the SBC Christian Life Commission, Harry N. Hollis Jr., who testified before the current commission's public hearings last May, to the new commission, if one is created.

## White Church Featuring Negro Preacher Shunned By Blacks

OKLAHOMA CITY (BP) — The bold efforts of an all-white Southern Baptist church located in a predominantly black area of the city met with little success, as Negroes in the area shunned a revival held by the church featuring sermons by a Negro preacher.

The church, University Heights Baptist, invited W. Taft Watts, the black director of the Baptist Education Center, here as the evangelist for the revival.

The church is located in an integrated area which includes the Wildewood and Musgrave housing additions in Oklahoma City.

It was the first time in Oklahoma City that a black minister had held a revival in an all-white Baptist church, according to Jerry Rodgers, pastor of the church.

No blacks showed up until the revival's fifth night, and none attended again until the last night of the week-long meeting.

A Negro pastor and a teenage girl attended on the fifth night, and the girl was the first person to make a profession of faith during the meeting.

Both Watts and Rodgers expressed disappointment that a few black people in the area had accepted the revival's open invitation to attend.

Rodgers said that since he became the church's pastor a year ago, only one or two Negroes had attended the church.

"This has been disturbing," he said. He explained that the nearest black Baptist church is "four or five miles away — and here we are, six blocks from them."

I feel they are afraid they wouldn't be welcomed."

The pastor noted that news coverage of actions by First Baptist Church in Birmingham, Ala., in rejecting for membership two Negro applicants who were reached through the church's ministries might prompt some people to think all Southern Baptist churches are dominated by racists.

He acknowledged that there are some congregations within the SBC that might be classified as "racist," but quickly added: "We at University Heights feel this is not true, and in most Southern Baptist churches in Oklahoma City, it is not so."

Rodgers began his personal friend-



TRAINING SQUADRON NINE'S "OLD TIMER" RETIRES AGAIN. Lt. Pilmer, Jr. and family after retirement ceremonies held October 2. He is a member of Blackwater Baptist Church, near Daleville. The five children are Pamela 16, Edwin 14, John 12, Robert 11, and Suzanne 9.

## "Old-Timer" Retires Again

Lieutenant Commander Edwin H. Pilmer, Jr., the oldest aviator in Training Squadron NINE, is retiring again. He first retired in July 1965 and returned to active duty in a retired status in September 1966. Beginning in August, 1942, Lt. Pilmer's naval career has spanned some 27 years. Here is a man who has devoted 23 years of his life to serving his Navy and his country then volunteered to return to active duty for an additional four years.

Lt. Pilmer has set the pace for the younger flight instructors at TEARON NINE. He flew because he liked to, not because he had to. He has been eligible for several years to sit behind a desk and draw flight pay without further flying.

Lt. Pilmer has accumulated 6800 hours of pilot time in 21 different types of aircraft. He is carrier qualified in propeller and jet aircraft.

Lt. Pilmer is associated with various professional associations which include: U. S. Naval Institute, Lion International, Boy Scouts of America, National Geographic Society, Meridian Chamber of Commerce, and Meridian Symphony Society.

ship with Watts six years ago when he has the only white student at Langston University, Langston, Okla. "Watts was a professor," the pastor said he had received some criticism from inside and outside his congregation for inviting a Negro preacher as the revival's evangelist, but nobody has left the church.

Watts is both a Southern Baptist and a National Baptist, and is the director of the Baptist Education Center of Oklahoma City.

The Negro minister said that preaching to a white congregation has a different "feel," noting that white Baptists are not as emotional as blacks.

"They're more reserved, and do not shout, but they are good people, fine people," he said.

Watts said he believes that the revival, despite the poor response from the black community, is one small step in creating closer ties between Oklahoma's black and white Baptists.

standing that she remembers leading to Christ was a 17-year-old deaf Catholic boy who is now very active in Baptist work.

In addition to her work in Mississippi, she has led Sunday School conferences in many other states, as well as annually at either Ridgecrest or Gilets Assembly, and during all the summers of Gulfshore's existence. She has written numerous articles for Sunday School periodicals published in Nashville.

A Parkway, where she has been a member since moving to Jackson in 1964, she holds active places of leadership now in both Sunday School and Training Union.

Her favorite hymn, "Blessed Assurance," and Scripture, II Timothy 1:12, reflect her attitude toward life. The latter: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

She is dedicated, fun-loving, generous, warm-hearted and witty. Actually, it would be foolish to try to estimate the number of baby boots and Christmas stockings her knitting hobby has furnished. There is absolutely no telling how many baby boots she has given to baby showers in the Baptist Building, to children of people she has known in her Sunday School work, and to the children of those children.

Her collection of butterfly pins is her trademark. And she has spent more than thirty years molding and influencing children's lives as fragile and exquisite as the butterfly pins.

Dr. Hudgins puts it this way: "In these thirty years she has touched as many families and more children than any individual I've known in a long time. She has done a wonderful job with children all these years. It is her life; she enjoys it. Congratulations to her on these thirty years of work for Mississippi Baptists!"

## Some 700 English Churches May Be Declared Surplus

LONDON (RNS) — An estimated 700 English churches may be declared surplus in the next 10 years and offered for sale.

More than 30 old English parish churches have already been declared redundant. Some may find overseas owners.

The Church Commissioners said most inquiries came from Canadians, some of whom would like to have a church from the area of their ancestry.

In some cases, churches no longer needed for religious purposes are preserved as historic monuments. Others are considered for use as youth centers or libraries.

Some may be adapted as homes, though prospective purchasers are warned of the difficulty in turning a country church into a country house.

Churches may also become available in cities such as Cambridge and York where parishes are being reorganized.

The Church of Scotland is facing the problem of unwanted churches. One of its most celebrated churches, St. George's in Edinburgh, is being redesigned as a repository for Scottish official records.

## First Church-State Tests At The Polls, Says POAU

WASHINGTON, D. C. (C-SNS) — Voters in three states will be confronted with direct church-state issues in referendum on Nov. 3 for the first time in this century, according to C. Stanley Lowell, associate director of Americans United for Separation of Church and State. He identified the states as Michigan, Nebraska and Georgia. The text of Mr. Lowell's statement follows:

For the first time in this century voters of three states will pass on direct church-state issues in state-wide referendums. Such confrontations have hitherto been avoided by the First Amendment which defines church-state relations and the constitutions of many states which articulate these relations in considerable detail. Now action groups are seeking to change or supplement these provisions in Michigan, Nebraska and Georgia.

In Michigan, a combination of more than 20 organizations gathered more than 320,000 signatures to bring to referendum Proposal C which would specifically ban all kinds of state aid to church schools save bus transportation. Voters have become so resentful of a legislature and governor that have passed and signed into law one measure after another authorizing use of tax funds for parochial schools, and a Supreme Court which okays them, that they took to the streets with their petitions. If Proposal C wins, all direct and indirect parochial aid will be cut off except for bus transportation.

In Nebraska the shoe is on the other foot. Here the church presses for public subsidy to its schools and has

placed in referendum Amendment 12 which would authorize the state to pay up to one-third of their costs.

In Georgia there are two church-state proposals — Amendments 5 and 6. The first would authorize funding of church-related colleges via grants of scholarships to students. The second would widen tax exemption for churches by exempting tangible personal property, including automobiles, owned by religious organizations.

If the voters approve Proposal C in Michigan and defeat Amendment 12 in Nebraska and Amendments 5 and 6 in Georgia, this would constitute a clear warning that the people oppose government financing of church institutions and favor complete separation of church and state.

## Open House Set For New Student Center At USM Sunday P. M.

Open house will be held at the new Baptist Student Center for the University of Southern Mississippi, Hattiesburg, Sunday afternoon, October 25, one to five o'clock.

The building is located at 31st and Montague. Director is Louie Farmer, Jr.

Comfortably-fixed parents provide their children with the necessities and with the luxuries, but sometimes seem to forget the most necessary ingredient — love. — Lloyd R. Armour in "For All the Crying Children," a Broadman book.

## S Department Congratulates Miss Madison

## Thirty Years' Work For Mississippi Baptists

By Anne W. McWilliams

On October 15, the 30th anniversary of Miss Carolyn Madison with the Mississippi State Sunday School Department, the department prepared a special display window and held a luncheon in her honor. Miss Madison began her work with the Mississippi Baptist Convention Board on October 15, 1940.

When she arrived at the Baptist Building Thursday morning, Miss Madison was completely surprised to find a face-to-face with herself as she stepped off the elevator and turned the corner to enter the Sunday School Department (see photo of window display at right.)

Guests for the luncheon honoring her at Sheraton Inn were Bryant Cummings, director, Sunday School Department; other members of the Sunday School Department staff; and Dr. Douglas Hudgins, executive secretary, Mississippi Baptist Convention Board.

Fellow staff members presented the highest-of-honor with a large avocado-wood electric skillet. Mrs. Bryant Cummings gave an unusual assortment of individually wrapped gifts — one for each of the thirty anniversaries. For instance, each gift was made of the material which represented the anniversary, as paper, cotton, leather, fruit, wood, sugar, copper, pottery, raw, tin, steel, linen, lace, ivory, crystal, china, silver, pearl, etc.

Of Miss Madison, Mr. Cummings says, "My introduction to Carolyn Madison was eighteen years ago when she came to First Church, Brookhaven, as an educational director. For the past eleven years I have traveled, planned, and worked with her in our state Sunday School Department. Carolyn is sincere and deliberate in her ministry. She understands the elementary needs and desires. Her relationship with leadership and children in this age group has always been thorough and in detail. Our department has been fortunate to have her service and talents for these thirty years in Mississippi. I want to offer you a grateful word of appreciation to Carolyn Madison on this significant anniversary."

Miss Madison was born in Brooksville, Miss., the daughter of Mr. and Mrs. W. A. Madison. Of her three sisters and two brothers, only one sister is still living. This sister, Mrs. M. McElroy, and Carolyn live at 526 Aureka St. in Jackson. With her love for children, Carolyn naturally enjoys being aunt for three nieces and ten great-nieces and great-nephews.

She graduated from Brooksville High School and Blue Mountain College, did graduate work at Peabody, and studied summers at both New Orleans and Southwestern Seminaries. Before beginning work with the Sunday School Department, she taught second grade seven years at Utica and three years at Philadelphia. While teaching, she spent her summers as a



The Sunday School Department arranged a special display window congratulating Carolyn Madison on October 15, the 30th anniversary of her beginning work with the Mississippi Baptist Convention Board.

special worker with the state Sunday School and Training Union Departments.

In 1940, she began work in the first of the three Baptist buildings, in a one-room Sunday School Department, one of three workers in the department. In the beginning she worked with children from birth through Junior age. As the department grew, she was relieved of the Junior work and was employed in kindergarten and day care work, Cradle Roll, Nursery, Beginner, and Primary. Now her work is with preschool children, kindergarten, and day care.

During the early years, the Sunday School workers traveled only by train or by bus. Neither did they stay in hotels or motels, but in people's homes. Always their work began on



IN HER OFFICE in the Sunday School Department of the Baptist Building, Carolyn Madison looks over some of the gifts presented to her on her 30th anniversary with the Convention Board.

### HIGH SCHOOL

### SENIORS and JUNIORS

You Are Cordially Invited To Attend

## FALL GUEST DAY

### CLARKE MEMORIAL COLLEGE

Saturday, October 24, 1970

REGISTRATION — 8:30 to 10:00 A. M.

THERE IS PLANNED FOR YOU A SPECIAL PROGRAM OF ACTIVITIES WHICH YOU WILL FIND INTERESTING AND ENJOYABLE

If You Can Attend Please Notify:

**Woodie Burt**  
Admissions Counselor  
Clarke Memorial College  
Box 440  
Newton, Miss. 39345  
Telephone: 683-2061



## Hopeless—Yet There Is Hope

Thirty-five years ago the late A. C. Gaebelein, noted Bible expositor and conservative Christian leader, wrote a book entitled "Hopeless—Yet There Is Hope." He looked at the world of the first third of this century, and of conditions existing in that very hour, and said that from a human point of view the situation was hopeless. Then he predicted some of the fruit of the seed then being sown in international affairs. Dr. Gaebelein saw the world as further removed from peace than it was at the beginning of the century. He saw lawlessness and unrighteousness on the increase. He foresaw the religious and moral decline. He concluded (in 1935) "The world is at its wits-end. It is nearing one great bankruptcy. It seems to be beyond man, beyond human leadership, or anything else that man may do."

Those of us who have lived through the second third of this century, are amazed at how accurate were Dr. Gaebelein's predictions. We have seen the world move from one crisis to another—war, revolution, communist advance, the threat of nuclear destruction, moral degeneracy, and spiritual decline, until we too are listening to even louder voices decrying the hopelessness of the hour.

However, Dr. Gaebelein, after describing the hopelessness of the situation, added the words "YET THERE IS HOPE." And this great scholar of the Word of God pointed out clearly, that Christians need have no despair, for their hope is the purposes of God. He says that God has promised the day "when the human race will pass out of the night of hopelessness into a glorious day of cloudless sky." This noted scholar discussed the regathering of Israel into Palestine, the nation living once again, and the relationship of this to the one hope of the world, the return of the Lord Jesus Christ.

The words of this great scholar, and of course, of the Bible, for his one source of such proph-

ecy was the Bible, have been amazingly fulfilled in this second third of this century. The Jew is back in his land, not in peace, but in the conflict which the Bible predicted. All of this is predicted by the Bible to precede the coming of the Lord himself.

Our HOPE is in that return. There is no prediction in the Bible that the world has any other hope. Human efforts, even through such organizations as churches and denominations, ultimately will fail. Only the Lord himself can solve the problems now confronting the world. But He will come, and He will not fail.

This does not mean that we are not to do our best to use all means he has given us in solution of present problems, for we are to do that. However, there is no promise that we are going to build a new world with our strength and resources. The true solution to world problems is in the purposes of God, and they center in the return of Jesus Christ. We are to be faithful "until He comes."

In a recent message Dr. Billy Graham told of being guest in the home of the editor of the New York Times. During the conversation which followed the meal the question of the Second Coming of Christ arose, and Dr. Graham discussed the reality of the coming, and the signs of its nearness. A man in the group said something like this, "This is the first time in my life that I have heard these things, but they are the only note of hope that I have heard in my day."

Yes, the return of the Lord is the hope that is proclaimed throughout the New Testament, and it is the one note of hope that can be heard today. It gives assurance that Christianity cannot fail. It gives promise that the Christian faith is not in vain. It gives confidence to the churches as they proclaim Jesus Christ as Saviour and Lord. We have full assurance of victory, for God's purposes will not fail.

Hopeless—Yet There Is Hope!

## Spiritual Hunger

Never have we sensed so great a spiritual hunger as we are seeing among some Christians at the present time. This is not so true on the part of the lost, although some of that is evident too, but we see a searching on the part of Christian people, seeking deeper things in the spiritual life.

There is hunger for more knowledge of and better understanding of the Bible. There is a hunger for deeper spiritual experiences in Christian living. There is longing for new understanding of, and effectiveness in prayer. There is hunger for growth in Christian witness and personal soul winning. There is desire, not for new methods, but for new power.

The spiritual concern is found among Christians both young and old. It is evident among preachers, but just as much, or even more, among laymen. Men, as well as women, are expressing their deep concern in these matters. Often it is the youth who are leading the way.

This new spiritual burden shows itself in the books which are being written today, and in those which are becoming the best sellers. Many writers are speaking out concerning it, both in the religious press and even in the secular publications. Edi-

torials are being written about it.

The movement is not limited to local situations, nor is it in just one denomination. It appears to be sweeping many areas of the nation, and crossing denominational lines. There is no evidence that any one is planning or promoting it. Rather, it appears that the Holy Spirit simply is working in many Christian hearts.

Prayer groups are being formed. Lay-evangelism training classes are being set up. Many persons are meeting for Bible study. Churches are having unusual revival experiences. Amazing prayer answers are being seen. Preachers are feeling new power in their preaching.

We wish that we could say that this is a general movement, but we cannot, for many, perhaps the majority, have not yet felt it.

We wish that we could say that it is a Southern Baptist movement, but we cannot say that either, for it is not coming from one group, but simply seems to be touching individual Christians sense of satisfaction and fulfillment.

As it is felt and seen, one cannot but thank God and take courage, for it appears that the Holy Spirit of God is working in an unusual way in many lives right now. We would pray that it would become such a movement that a mighty revival will sweep our nation. Nothing is needed more.

Guest Editorial

## Calling Out The Called

J. Eugene White in  
Charity and Children  
North Carolina

For more than half a century (since at least 1914) the number of ministerial students in the country's leading schools has been shrinking. At that time the late L. R. Scarborough, president of Southwestern Seminary in Ft. Worth, Texas coined the phrase, "calling out the called."

The diminishing number of young men entering the ministry today is no new thing, but the critical point has been reached. It has been pointed out that there were 511 men preparing for the ministry at three Baptist colleges 20 years ago in 1950, compared with only 101 last year in the same three schools — Mercer University at Macon, Ga.; Wake

Forest University at Winston-Salem, N. C.; and Furman University at Greenville, S. C.

Union Theological Seminary reports that 80 per cent of its 1968 graduates did not enter the parish ministry. And a national survey reveals that almost one-half of the 20-30-year-old clergymen have given serious consideration to leaving the ministry.

Reasons advanced for the dwindling number of men entering the ministry vary widely. Lloyd Householder of the Sunday School Board has examined 82 articles concerned with the causes in the decline of volunteers and found 39 reasons advanced. Of significance is the fact that one reason was mentioned far more often than others — churches fail to call out

the called. This must mean that many churches, perhaps most churches, fail to give adequate information about the ministry as a life calling. It means also that invitations to lifetime Christian service are infrequent and that none of us pray for volunteers as we should.

There is no need to soft-pedal the truth that the life of a minister may be gruelling, frustrating, and filled with bitter disappointments. But it is also true that there probably is no other calling capable of imparting a sense of satisfaction and fulfillment like that of the ministry. Churches and their pastors perform a disservice when both aspects of a preacher's life are not pointed out with equal candor. The Peace Corps has discovered that young people will respond to any challenge if we "tell it like it is."

It is almost astonishing to note the similarity between the solutions offered by Scarborough 56

years ago and Householder's survey of 82 articles to stop the decline in volunteers. Scarborough urged parents to pray that God would call their children, that teachers personally "turn the brightest light towards God's will in the worldwide service," that pastors and evangelists and missionaries pray in private and in public that God will call more workers into his harvest, and that parents give their best to God.

The article survey urges vital, Spirit-filled churches; prayer for more volunteers; family worship and Christian homes; extended influence of local pastors, and calling out the called by the churches.

Only God can call a young person to the ministry, true. But the supply of ministers has two sides — the human and the divine. God calls men to the ministry and other Christian vocations, but men must "call out the called."

Let us pray!



## NEWEST BOOKS

**WHAT'S NEW** by David A. Hubbard (Word, 80 pp., \$2.95).

The author is the successor to Dr. Charles A. Fuller as speaker on The Old - Fashioned Revival Hour which now is known as "The Joyful Sound." These messages were delivered on that broadcast. Among the subjects are A New Song, A New Spirit, A New Covenant, New Teaching, New Creation, A New Age, and others. There are ten messages with summary chapter. Each message is based upon a passage of scripture and the presentation is fresh and clear.

**THEN THERE GREW UP A GENERATION** by Thyra Ferre Bjorn.

A contemporary novel about the generation gap and the problems of the minister in today's sophisticated world. The book reaffirms the old-fashioned values of family and faith.

**GOD GOES TO HIGH SCHOOL** by James C. Heffey (Word Books, 128 pp., \$4.95).

The author gives an in-depth look at the 25-year-old organization, Youth for Christ.

**JOHN ADAMS** by Joyce Blackburn (Word Books, 149 pp., \$3.95).

A biography of John Adams, "Farmer from Braintree, Champion of Independence," and second president of the United States, a man of conscience who "stood tall among American patriots," but who has been overshadowed because his presidency was sandwiched between George Washington and Thomas Jefferson. The book is recommended for readers, grades 5-8.

**PERSPECTIVE** by Richard Halverson (Zondervan, paperback, 120 pp.) One hundred twenty devotional messages written especially for men.

**COMMITTED TO WHOM?** by Ann Hoek (Zondervan, paperback, 64 pp., 95 cents). A Bible study guide designed for use by women's study groups. With emphasis on commitment to Christ, the author provides material for ten study sessions.

**THE OLD FARMER'S ALMANAC**, 179th Anniversary Edition, by Robert B. Thomas (Yankee, Inc., Dublin, New Hampshire, paperback, 148 pp., 50 cents). Weather forecasts for all of the USA, placing tables, recipes, anecdotes, jokes, poetry, puzzles. Published every year since 1792. This is the oldest publication in the USA still being published continuously.

**DO YOU UNDERSTAND WHAT YOU READ?** by Prof. H. M. Kuitert (Eerdmans, paperback, 111 pp., \$1.95)

This book concerns reading and interpreting the Bible. In the title, the professor asks his readers the question that Philip asked the Ethiopian eunuch centuries ago. Inspiration, the canon, and the historical writings of the Bible are discussed only as they are related to the general question of how to understand and interpret the Bible.

**IDEAS FOR ADULT OUTREACH** edited by Wilbur Lamm (Convention Press, paperback, 64 pp.)

This book is written for the purpose of helping adults reach adults for Christ and the church. It is addressed to the leadership of Adult departments and classes in the Sunday School. It provides ideas for use by department and class officers in their work with the members who are willing to help in reaching adults not presently enrolled.

**THE DOUGLASS SUNDAY SCHOOL LESSONS**, 1971 edited by Earl L. Douglass, assisted by Gordon L. Roberts (Thomas Nelson, Inc., paperback, 269 pp., \$2.95)

Practical expositions of the International Sunday School lessons, keyed to the latest audio-visual educational aids. This 1971 guide which covers the period from January 1 through August 31 follows the same lesson patterns as its predecessors: memory selection, topic of the day, daily Bible reading references, and the full lesson text in the King James Version.

**CONGRESS AND CONSCIENCE** edited by John B. Anderson (J. B. Lippincott, 192 pp., \$4.95)

Six leading Congressmen contribute to this volume, a unique perspective on the problems of reconciling ethical ideas with the rough-and-tumble politics of the nation's capital. Contributors are John B. Anderson, Charles E. Bennett, Barry Goldwater, George McGovern, Albert H. Quie, and Jim

**THE PILGRIM FATHERS** by John Brown (Pilgrim Publications, Pasadena, Texas, 352 pp., \$3.95) This history of the Pilgrims is a new edition of an old book. It has been republished in 1970, commemorating the 350th anniversary of the landing of the Pilgrims at Plymouth Rock in 1620.



A Woman's World Reaches Far

## Beyond the Ironing Board

Wilda Fancher

### DON'T THROW ANY ROCKS

In my early adolescence it was customary for our gang to get together on Saturday mornings to skate or something. One Saturday we went to the railroad station and found great sport in throwing cinder-rocks at children who lived next door.

We didn't specially like them, so we threw rocks at them. It was great fun. Until I headed for home. Then I felt like everyone of those ugly cinder rocks I threw had landed in my stomach. I thought, "Oh, boy, what will my folks say!"

But they didn't say a word—not that day, nor the next, nor all week. And you may be sure my behavior was above reproach all week. (That's why we parents tend to be suspicious when our children behave too well, young folks. We remember the reasons behind some of our best youthful behavior!)

Fear of being caught sort of went away, but the shame of throwing the rocks stayed there in the pit of my stomach — and I'm still ashamed of it.

The next Saturday the gang came by for me. When I started to leave Mother said, "Wilda, just because

you don't like people, you don't have the right to throw rocks at them." Her timing couldn't have been better. Getting away with one escapade, we might have been equally as ugly in our behavior that Saturday morning.

Mother didn't have to reiterate any principles to me that day. She had already taught them to me. But my knowledge of her knowledge about my violating one of those principles was a restraining force on my behavior.

There's a jolt in getting caught when we think we got away with something, but there's blessing in it sometimes. Mother's simple statement not only put an end to my cinder-throwing, it gave me a rule for living.

Many times when I have wanted to throw verbal rocks at someone I don't like (did you think a preacher's wife likes everybody?), I remember my mother standing behind the screen door saying, "Just because you don't like somebody, you don't have the right to throw rocks at them."

Because of that I can sometimes keep my big mouth shut.

## Minimal Requirement 60%

The pastor of the First Baptist Church, Decatur, Georgia, "tells it like it is," in this recent editorial:

I received a letter recently from the president of a civic club to which I hold nominal membership. The letter informed me kindly, yet convincingly, that my record of attendance was quite below the average expectations. I was 56.6% in attendance while the minimal requirement was 60%. Would I, the letter asked, either explain myself or show why the club should continue to support my membership.

I was furious! After all, I rationalized, I was a busy person. I scarcely got to see my own family—church duties kept me hopping day and night. What kind of club was this anyway making such demands on my busy life? I paid my dues regularly. They never had to bill me twice—why should I have to keep up attendance. I decided then and there to quit the club. I would show them a thing or two about their silly attendance rule.

"Hold the phone," my better self said, "Calm down-simmer, simmer—they are right, you know! The club wants you, your loyalty, your support, your friendship. Your dues, while essential, is a minor item. Maybe you ought to get out if the club itself means that little to you. You are a sorry member!"

My better self was right. I could and would do better. I could arrange my schedule to keep that hour each week free for fellowship with these friends.

I have done better. Just ask the President if he hasn't seen me more after I received his letter. To tell the truth, I've enjoyed the club more, been less critical, felt more a part of things since I decided really to get with it.

Maybe my experience with a civic club is your experience with the church. It's hard to keep records here, but what about you whose spiritual percentage is less than 60.

If a letter would do for you what this letter did for me, maybe I'll write soon.

—Bulletin, FBC, Natchez

## EDUCATION WHAT'S HAPPENING

THE EDUCATION COMMISSION, SBC

At a time when the costs of operating a college are rising dramatically and rapidly and traditional sources of income, although increasing, are climbing rather slowly, many college presidents see the day of financial judgment upon them.

Inflation is one of the chief culprits. Faculty salaries have been increasing from 5 to 7 percent a year for the past decade. Non-academic employees on many campuses have been organizing and demanding increased salaries and fringe benefits. Building costs have risen. The cost of scientific apparatus, libraries, and equipment have gone up. The stock market's depression has lowered income from stocks held by some schools.

For several years certain colleges and universities have been counting on increases in federal support to help offset steadily rising costs. Prospects for any such increases now appear dim for the foreseeable future. In Washington there is a singular lack of enthusiasm for supporting higher education generally or private higher education in particular.

Regardless of what one thinks of the ethics of receiving federal funds, everyone related to Christian higher education should understand the absolute necessity for non-dependence upon federal funds. Such dependence on these funds will be one factor in the closing of some colleges this year.

Some other private colleges probably will become tax-supported institutions. A few will make radical shifts in their central purposes and objectives and thereby change their basic character. Some will merge with other colleges. Some will continue to operate as weak, relatively ineffective institutions. And others, of course, will die.

There is talk now of an approaching "public monopoly" in higher education, because the small colleges face the shortage of students and funds. It would be tragic for this country to lose its host of small private colleges, which are essentially freer in every regard than the public ones. They serve as the leaven in the lump in the entire educational field.

## ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

WASHINGTON (AP) — A Milky Way candy bar is equal to in nutrition and may be eaten in place of a glass of milk. True or false? False, says the Federal Trade Commission, ordering an end to Milky Way advertising that "misrepresents the nutritional value" of the chocolate-covered candy bar. In a complaint provisionally settled yesterday by the FTC's acceptance of a consent order, the regulatory agency said the candy bar's manufacturer, Mars, Inc., of Hackettstown, N. J., falsely implied in advertising that: (1) Milky Way's nutritional value is equivalent to a glass of milk; (2) That it can and should be substituted for milk or milk products because the bar contains those ingredients. In both magazine and television advertising, Mars used "fanciful visual representations" that show a glass of milk magically changing into a Milky Way bar, the FTC said. In truth, the agency said, a Milky Way is neither as wholesome as a glass of milk nor even as nutritious as the various ingredients used in making it.

(Louisville Courier Journal, 8-26-70)

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# What was the Theological Impact of Denver Convention?

(EDITOR'S NOTE: We are not seeking to prolong discussion of the actions of the Southern Baptist Convention at Denver. However, several weeks ago we received an article on the theological implications of that meeting. As we read it, we recognized that it represented only one point of view, and we felt that if it was published, other views should be included. It was then that we decided to invite some other men to write, so that that several positions would be included. A number of men were invited to write. Some replied that pressing duties prevented their doing so. We are publishing the four articles (including the original) which we received. Little editing was done, so the men are being allowed to say exactly what they wished to say. At least two points of view are presented, so readers probably will disagree with some of the things which are said. We feel, however, that the articles do give a fair cross section of thinking concerning Denver.)

## Denver Results Debatable

By Duke McCall, President  
Southern Baptist Seminary

Just what decisions were made in Denver is highly debatable. This does not mean that the vote was uncounted, or the motion was not recorded, rather, it means that the implications of the motions passed are yet to be clarified.

Let me phrase some of the basic issues and give my interpretation of Denver:

First, is the Southern Baptist Convention theologically conservative or liberal? The answer is absolutely clear: Conservative.

Second, has the Southern Baptist Convention changed its policy? Is it still delegating the running of its agencies to directors and trustees it chooses, or do the messengers to a Convention take over the running of the agencies one week out of every year? Some of the motions made and voted down at Denver clearly would have usurped the function of the directors of a Baptist agency. The motion actually passed with reference to the Broadman Commentary was precisely worded to recognize the independence and responsibility of the members of the Sunday School Board. The Sunday School Board heeded the request; but what would have happened if the directors in their meeting in Glorieta in August had said that they did not feel justified in withdrawing Volume I of the Broadman Commentary?

Much of the discussion, orally and in print, by both those who supported and opposed the Convention action, has rested on the premise that the Convention action settled the matter. If the several boards of the agencies are in fact bound to obey any action of a session of the Convention, the whole system of checks and balances within the Southern Baptist Convention is destroyed.

Whereas the character of the Convention changes every year, largely because of the difference of location of the meeting place, the elected boards of the agencies are designed to change slowly. This gradual change permits long-range planning, provides for the carrying through and implementation of plans, and tends to consistency in the decisions of a board.

The credit rating of all the agencies is at stake. The accreditation of the schools is at stake. The character of the Southern Baptist Convention is at stake. But, I do not yet know whether we settled the issue of denominational polity at Denver.

Third, will Southern Baptists affirm the Bible? Ninety-nine per cent of them will affirm that the Bible is the inspired revelation of God and the all-sufficient rule of Christian faith and practice. Why, then, did some people vote against the Broadman Commentary motion in Denver? Clearly they did not think that the issue was the authority or inspiration of the Bible. They thought the issue was the freedom of Southern Baptists to publish a scholarly Bible commentary which would include many statements by Baptist scholars, with which other Baptist scholars would not agree. Without agreeing with each other at many points of biblical interpretation, almost all of those who opposed the motion in Denver on the commentary would have been indignant at the suggestion that they did not affirm the Bible as the unique revelation of God.

Fourth, did Southern Baptists decide in Denver that all denominational publications must have the imprimatur of the majority of Southern Baptists? The answer is not clear. They rejected a whole volume of a commentary, which most of the messengers had not read, because of disagreement with the specific commentary on "Abraham's sacrifice of Isaac." I would have debated that particular opinion in the commentary, so my point is not to defend it. Was it wise to reject the Exodus commentary because of disapproval of a passage in the commentary on Genesis? If this is a basic principle on which the Convention proposes to act in the future, then it has decided that the entire Broadman Commentary should be withdrawn, and Broadman Press should never again attempt a scholarly publishing venture. I do not know of a single scholarly publication with which I am in total agreement.

Is the criterion the "majority opinion of Southern Baptist?" If so, we have just changed our basic theological premise from the Bible to "majority opinion." That is not much better than papal infallibility as the basis for denominational unity.

My most optimistic appraisal of the Denver Convention is as follows: Baptists are a part of the mood of society which is frustrated, irritated, anti-establishment, and in need of a scapegoat. The auditorium arrangements were annoying, and the agency staff members were leaving the problems of the Convention to the SBC Executive Committee staff. The church members have demanded change in the denominational programs but have been irritated by the changes because they have been numerous, often requiring unfamiliar procedures. The members of the Convention have been embarrassed by news stories of speeches and actions by agency personnel. The Broadman Commentary issue provided an opportunity to kill about three birds with one stone: To reassert the right of every Southern Baptist to talk out; to spank at least one SBC agency which has been changing with the times; to reaffirm in the face of all the changes that Baptists are a people of the Book.

At the Houston Convention in 1968 the "young radicals" blitzed the Convention with their views of social justice, supported by a new organization which promptly fell apart. In Denver the radical conservatives imitated the organizational techniques from Houston and blitzed the Convention with reactionary motions, which got about as far as the "young

radicals" got in Houston. All this does is serve notice on the great mass of the Baptist churches that they had better be represented at future sessions of the Southern Baptist Convention to preserve the traditional middle way of Southern Baptist

When leading scholars like Cyrus H. Gordon and R. K. Harrison have rejected a theory which treats Scripture so disrespectfully, do not Southern Baptist evangelicals have the right to expect their commentary to reject it too and present them with a treatment which honors the Word of God and gives them help in preaching? No one can read a work like *Introduction to the Old Testament* by Professor Harrison (Grand Rapids: Eerdmans, 1969) and say it isn't possible.

4. Ultimately, the only solution to a crisis like this is for the evangelical majority to come up with a cadre of well-trained, Bible-believing scholars of their own. A series of such repudiations of books by the Broadman Press is certainly no substitute for truly remedial action. At most all that will happen as a result of these negative decisions will be a slowing down of the inexorable process of liberalization in Convention life. Until this majority demonstrates its respect and enthusiasm for evangelical scholarship of the highest order and encourages its young people in that direction, the future of biblical Christianity in the Convention must be doubtful. There must be a change in conservative thinking which would allow and foster serious study. For there is a tragic onesidedness, so painfully obvious to thoughtful evangelicals, in the way religion is understood by the majority we are defending. It is the mentality of "revivalism" which tends to reduce the glorious riches of Christian truth to a dramatic experience, which likes its preaching loud, low in content, and which leaves the doctrines and ethics of Scripture to take care of themselves. Because of this attitude, Southern Baptist conservatism has neglected her intellectual defenses and become easy prey to liberalism, which, after all, it also a "religion of experience." Until a more balanced mentality exists, we shall fail to deal effectively with the root problem which gave rise to this commentary.

5. Most Southern Baptist liberals were themselves brought up in such a "revivalistic" atmosphere, and they have rejected it in favour of something more sophisticated and much worse. They gave their allegiance to the theology which seemed to offer a more profound and comprehensive way of looking at life in the light of the Christian faith, but one which was alien not only to "revivalism" but to biblical Christianity as well. And yet we must sympathize because it was our neglect of the rich resources of historic, evangelical thought, preferring instead a narrow emotionalism, which forced them to seek a better way. If liberals and conservatives would come together and acknowledge their shortcomings and mistakes, and how they have wronged one another,

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6. The Denver decision presupposes an evangelical theology at present widely believed by pastors and people, but sadly only inadequately articulated as yet in forceful, intelligible language. The action was correct and wise, but it awaits full vindication by accomplished Southern Baptist scholars capable of doing the job better. The decision to be an evangelical does not bestow upon us the gift of omniscience. It is only the beginning. We must work with the position night and day, exploring its full implications, considering its weak points, applying it to an ever-changing world. We are glad for Denver because it has secured for us a few more years to do what we have not done in the field of evangelical scholarship. Failing to act is not likely to win us another reprieve.

## Correct Action Awaits Vindication

By Clark H. Pincock

Professor of Systematic Theology  
Trinity Evangelical Divinity School

In the recent Denver convention, the Southern Baptist delegates repudiated decisively the section on Genesis in the new Broadman Commentary. I wish to set forth some theological observations on that decision in the light of historic, evangelical conviction.

1. Liberals within the Convention regard this affair as proof of the anti-intellectualism and irrationalism of Southern Baptist conservatism. Writing on the matter in *Christian Century* (Sept. 16, 1970), a house organ of radicals in the Protestant underworld, George H. Shriver of Southern Baptist Theological Seminary saw evidence in the act of the sectarian character of the Convention. Obviously, he thought, the denominational leaders know a lot more about exegetical excellence than "some unknown from California who probably didn't even go to seminary." Apparently the thousands of votes cast on that occasion to have the commentary withdrawn were those of ignorant men.

2. Putting aside liberal fantasy for a moment, it becomes clear that the majority of delegates in this case proved themselves a good deal wiser theologically than the self-styled intelligentsia who exercise so much influence in the halls of the central bureaucracy of the denomination. For the conviction that the authority of the Bible extends to all that its writers intend to teach is a firm theological principle rooted in the documents themselves and adhered to with the greatest unanimity by Christians of every persuasion until very recent times. The delegates saw, more or less clearly, that to permit a dichotomy to be introduced, as between history and experience, or between fact and faith, would have the effect of silencing Scripture where it would speak to us and place it under the control of men. In particular, what was being threatened in the Genesis commentary, and in the Eliot affair earlier, was the ground level history on which redemption is based.

3. Although liberal spirits are loath to admit it, the decision of the delegates was in fact a call to better scholarship than was to be found in this rather poor replica of the kind of speculative, critical thinking of 50 years ago in Germany. Had this commentary approached Genesis in the positive manner now made possible by Near Eastern discoveries, the Convention would have welcomed it with open arms. More and more it is being recognized that the documentary hypothesis presupposed in this work is an imaginary invention, developed largely in isolation from truly objective archaeological and linguistic findings, and amounts to little more than a badge of academic respectability.

4. Ultimately, the only solution to a crisis like this is for the evangelical majority to come up with a cadre of well-trained, Bible-believing scholars of their own. A series of such repudiations of books by the Broadman Press is certainly no substitute for truly remedial action. At most all that will happen as a result of these negative decisions will be a slowing down of the inexorable process of liberalization in Convention life. Until this majority demonstrates its respect and enthusiasm for evangelical scholarship of the highest order and encourages its young people in that direction, the future of biblical Christianity in the Convention must be doubtful. There must be a change in conservative thinking which would allow and foster serious study. For there is a tragic onesidedness, so painfully obvious to thoughtful evangelicals, in the way religion is understood by the majority we are defending. It is the mentality of "revivalism" which tends to reduce the glorious riches of Christian truth to a dramatic experience, which likes its preaching loud, low in content, and which leaves the doctrines and ethics of Scripture to take care of themselves. Because of this attitude, Southern Baptist conservatism has neglected her intellectual defenses and become easy prey to liberalism, which, after all, it also a "religion of experience." Until a more balanced mentality exists, we shall fail to deal effectively with the root problem which gave rise to this commentary.

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"New Look" For RAs

A part of the "new look" for Royal Ambassadors this fall is the improved official uniforms. The dress uniform for all boys and leadership is a navy blazer with gray slacks, white shirt and gold tie. The standard uniform for Crusaders is a navy permanent press pants and shirt while the standard uniform for Pioneers and all counselors is an astro blue permanent press pants and shirt. They are available exclusively from Royal Ambassador Uniforms, P. O. Box 1597, Memphis, Tennessee 38101. A brochure and order blank is available free.

radicals" got in Houston. All this does is serve notice on the great mass of the Baptist churches that they had better be represented at future sessions of the Southern Baptist Convention to preserve the traditional middle way of Southern Baptist

decision making. The Convention has changed, is changing, and will change, but Jesus Christ is the same yesterday, today, and forever. As long as Southern Baptists recognize him as Lord, they will prosper.

and dedicate themselves to Christ and his Word, the outlook for the Convention could be bright. If half our Convention becomes alienated against the other half, the fault will not lie on one side only.

6. The Denver decision presupposes an evangelical theology at present widely believed by pastors and people, but sadly only inadequately articulated as yet in forceful, intelligible language. The action was correct and wise, but it awaits full vindication by accomplished Southern Baptist scholars capable of doing the job better. The decision to be an evangelical does not bestow upon us the gift of omniscience. It is only the beginning. We must work with the position night and day, exploring its full implications, considering its weak points, applying it to an ever-changing world. We are glad for Denver because it has secured for us a few more years to do what we have not done in the field of evangelical scholarship. Failing to act is not likely to win us another reprieve.

## Three Implications of Denver

By W. O. Vaught, Jr.  
Little Rock, Arkansas

In my judgment, the decision to recall Volume I of the Broadman Bible Commentary and have this Volume rewritten was not prompted by narrow prejudice or legalistic littleness. I rather believe this action was grounded in a genuine devotion to the Bible as the flawless Word of God.

**The Validity of Scripture**  
Dr. G. Henton Davies, Principle of Regent's Park College of Oxford, England, wrote on page 198 of Volume I of the Broadman Commentary that "The problem of the story is not in its events, but in its motivation." In his comments on this passage Dr. Davies says that he doesn't believe that God placed in Abraham's mind the command to slay Isaac on the mountain but this idea came out of the psychology of Abraham's life. Dr. Davies says many other things that are contrary to the plain statements of Scripture, but this one illustration of his reasoning is sufficient. Now we ask the question, "What is the theological implication of such reasoning as Dr. Davies has employed in his interpretation of this incident in Genesis 22?" I think they are quite evident and I point out the following.

**First Implication—The Infallibility of Scripture**  
In Hebrews 4:12 we read, "For the word of God is alive and powerful and sharper than any two-edged sword. . . . This word 'Alive' means that the Scripture is applicable to every situation man will ever face. It

means that there will never arise a problem in any man's life that God has not already anticipated and answered in the Scripture. In 1 Corinthians 2:16 we read, "For who hath known the mind of the Lord, that we may instruct him? But we have the mind of Christ." The mind of Christ is the Scripture, and it is perfect and without flaw. 2 Peter 1:20-21 says, "Knowing this first, that no prophesy of the Scripture is of any private interpretation. For the prophesy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit." This Scripture states that Scripture didn't originate in the thinking or imagination of man, but that Scripture came from God and God picked up men and carried them along as they wrote.

The action taken at Denver I believe was a loud confirmation of these truths in the Scriptures stated above. In other words, this action at Denver was a very loud affirmation of our belief in the perfection of the Bible message.

**Second Implication—The Uniqueness of Jesus Christ**  
I believe Genesis 22 and the story of God's command to Abraham to offer up Isaac on the Mountain is a picture of the death of Christ on the Cross. Hebrews 11:17-19 substantiates this conclusion. So I ask this question — If we can explain away the direct command of God to Abraham to offer up his son, Isaac, can we not also have some mental reservations about the atonement of our sins at Calvary

## Two Areas Threatened

By Morris Ashcraft  
Professor of Theology  
Midwestern Baptist Seminary

A vote of the Southern Baptist Convention will always have far-reaching implications. Some of these cannot be seen by people under the pressure of motions and arguments and limited time. It is for this reason that special provisions have been made to guarantee adequate time for consideration as significant as By-Law changes. Some motions and resolutions are designed to accomplish changes as significant as By-Law changes and are usually recognized as such. Other proposals are so stated, whether intentionally or not, as to affect the government of boards and agencies contrary to the established procedure. These are usually detected and ruled out-of-order. A notable exception was the Denver vote to withdraw volume one of the Broadman Bible Commentary.

The SBC action in that case has had serious results in at least two areas. (1) It imposed a ruling on the Sunday School Board contrary to the decisions previously made by that board and its officers. This presents a governmental problem as indicated by news reports of the Board meeting. However, it is not my intention to comment on this particular problem. (2) The theological implications are far more serious. It is difficult to believe that the Southern Baptists in Denver intended to do what the written record indicates that they did.

The action of the SBC appears to have accomplished two things never recognized by many of those present: (1) It set up Southern Baptist tradition as the norm for biblical interpretation. (2) It actually gave credal significance to the Baptist Faith and Message, which was indirectly revised by the action.

Baptists have distinguished between confessions and creeds, publishing several of the former and rejecting the latter. The preambles of both the 1925 and 1963 confessions reject creedalistic interpretation of the confession. The 1925 BAPTIST FAITH AND MESSAGE stressed "That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments," and that the Bible is "the supreme standard by which all human conduct, creeds and religious opinions should be tried." The 1963 BAPTIST FAITH AND MESSAGE repeated the statements cited and added several of which one is crucial. It reads "The criterion by which the Bible is to be interpreted is Jesus Christ."

The SBC in Denver voted to "request the Sunday School Board to withdraw volume one from further distribution and that it be rewritten. . . because it 'is out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people. . . . The criterion applied in this instance to biblical interpretation is 'the beliefs of the vast majority. . . . What kind of authority is this which has replaced the 'sole authority of Scripture' and the 'criterion by which the Bible is to be interpreted. . . Jesus Christ'?" Surely the Southern Baptist Convention did not intend to vote that!

The Sunday School Board, meeting in August and obviously under great pressure from the SBC vote, announced that it had stopped circula-

tion of the disputed volume and had appointed a committee to consider the rewriting. The news released dated 14 August 1970 stated,

In another major action, the board instructed the staff of the board to "edit carefully all literature hereafter published to be sure that interpretations of the Bible, theological positions and all other matters are consistent with the Baptist Faith and Message adopted (by the SBC) in 1963, and with the generally-accepted views of Southern Baptists."

Of course, these provisions apply directly only to the SSB personnel, but they are of concern to us all, because the SSB is ours and us. Evidently trying to implement SBC vote, the SSB announced two criteria: (1) The Baptist Faith and Message, and (2) the "generally-accepted views of Southern Baptists." But the BAPTIST FAITH AND MESSAGE recommends only one criterion which, in my judgment, rules out (2) as a norm for biblical interpretation. It says, "The criterion by which the Bible is to be interpreted is Jesus Christ." Now, we all know that the SSB did not intend to set up a creed which would make Baptist tradition the norm for interpreting Scripture, but the action quoted above is the end-result of the vote in Denver. It is impossible to believe that the vast majority of Southern Baptists, if given the opportunity to reflect on the implications, would have approved such a drastic departure from Baptist principles.

The statements quoted above from SBC and SSB actions use the terms "beliefs of the vast majority" and the "generally-accepted views" of Southern Baptists in exactly the same way as others use the term church "tradition." Traditionalism results when the tradition is elevated to the supreme position — over Scripture. Jesus' struggle with the religious leaders was over this problem. Martin Luther fought to overcome a traditionalism which hid the truth in scripture by pre-disposing the readers in favor of the tradition over the truth of Scripture. Do we want to live with the implication of our own actions — interpret the Bible by our own traditionalism? What about the "sole authority of Scripture" and "Jesus Christ — the criterion of interpretation?"

We have freely criticized the Roman brethren for their view that tradition has authority equal to that of Scripture. They did not deny the authority of Scripture. Rather, the church claimed authority over Scripture in that only the church speaking through its pontiff could give the final interpretation. Surely, it was in an unguarded moment that Baptists did it. But they did it! They voted to reject a biblical commentary by citing only one reason — their own tradition, "the beliefs of the majority." Now, we speak of interpreting the Bible by such norms as our own BAPTIST FAITH AND MESSAGE and "generally-accepted views of Southern Baptists." How would we ever discover our errors? We don't want such a creedalism. We want to let the Bible speak without hindrance. Can we find a way to re-consider the action and go back to the norm of reading the Bible by the criterion of Jesus Christ? Can't we abandon this new creed before it gets worse?

by Christ's death on the cross? The same Bible tells both stories. I think the theological implication of our vote at Denver was this — We believe in the validity of Christ's atonement on Calvary. We believe in the uniqueness of Jesus Christ, as the virgin born Son of God, and as the perfect Saviour.

**Third Implication—The Ultimate Breakdown Of Our Nation**

In the opening paragraphs of the Book of Isaiah the brilliant Prophet reminds the declining nation of the ultimate destination of their apostasy. He says in Isaiah 1:3 "The ox knoweth his owner and the ass his master's crib: but Israel doth not know me, my people doth not consider." The theme of this chapter of Isaiah is the discipline which had fallen on Israel because of their disobedience and Isaiah also points to the crescendo of discipline yet to come unless they return to the Lord. The Jews of the Southern Kingdom had rejected God's word and therefore God had rejected their worship. They were offering ritual without reality.

Our nation and our denomination may be facing the same kind of discipline in our day that Israel faced in Isaiah's day.

I believe the decision at Denver was a solemn warning to a declining nation and a great denomination of the pitfalls that await those who take liberty with the plain teaching of the Word of God.



# Today's Youth

## New Hope Youth

### "On Fire For The Lord"

By Bob Spear  
Director of Youth Activities  
New Hope Church

"Christ, the Only Way" was the shout heard on Ten Mile Creek, New Hope Baptist Church, Marion County, Foxworth, Miss., and all the way to the Astro-World and back.

It started with a Youth Retreat held August 6-9, with New Hope Church youth being host to the DeRidder, First Church, DeRidder, La. The theme was "You can have life—if you want it." John 3:16. The last night of the retreat, after Wayne Barber, youth director, and Finers Cryer, music director, at First Church, DeRidder, finished the service, the Lord turned the lights out in the chapel where 100-125 young people were sitting and in one hour and 15 minutes while the lights were out, 15 young people gave their life to Christ, from the New Hope Church, and two surrendered to special service. There were 20 rededications.

When the last prayer was prayed, the Lord turned the lights back on. Hallelujah, Praise the Lord, but wait—there is more.

On Sunday, the next day, New Hope started a revival with Dr. H. D.

Smith, pastor, Gentilly Church, New Orleans, as the evangelist and Harold Waitt of First Church, Eastman, Ga., as music director. The young people "got on fire for the Lord," went out witnessing during the day, and praying for results which were by the end of the week-long revival, 43 professions of faith, 78 rededications and three for special service. And a fire that is still growing—How do I know?

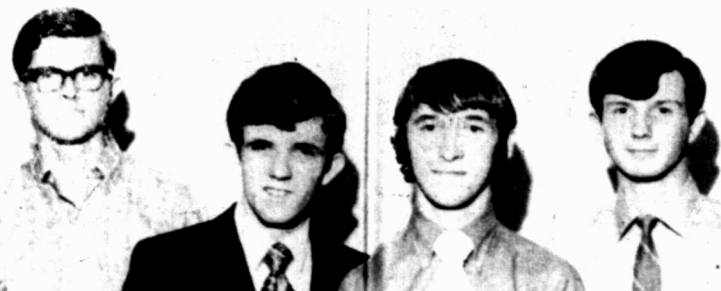
Results: The young people just returned from a choir tour to a Catholic region in Louisiana and also toured Astro-World. While at Astro-World, the young people, whenever they saw each other, held up the right index finger and shouted "One way—Christ the only way." This led to witnessing to several people at Astro-World and lives were changed, among them, a hippie couple.

Why is this so unique? New Hope is a rural church 21 miles from the nearest town of Foxworth. The pastor, James Mallard has been there for less than two years, the director of activities has been there since June 1, 1970. The Lord, always there, was worshipped to, prayed to, and humbled to. The young people are on fire for the Lord.



### MC Boasts Three Presidential Scholars

Mississippi College, competing strongly each year for the top academic talent produced by Mississippi high schools, currently boasts of three Presidential Scholars in its student body. Two were appointed by ex-President Lyndon Johnson and one by President Richard Nixon. The trio of scholars are, from the left, senior James Griffin of Clinton, freshman Ruth Robertson of Natchez, and sophomore Guy Land of Eupora. During a college generation, there are usually only eight Presidential Scholars appointed by any one state, so three from MC is a mighty good percentage. (MC Photo by Joe Lee)



### Four Young Men Enter Church-Related Vocations

Four young men of First Church, Crystal Springs, from last year's high school senior class, have answered the call to full-time church-related vocations. They are from left to right: Mike Davis, son of Mrs. W. J. Howard and the late John Davis (Mike is attending Clarke College); Dick Kitchens, son of Mr. and Mrs. L. W. Kitchens (Dick is attending Mississippi College); Dewey Lynn Douglas, son of Mr. and Mrs. Dewey Douglas (Dewey is a student at Copiah-Lincoln Junior College); Jody Flanagan, son of Mrs. Frank Goodman and the late Clinton Flanagan (Jody is a student at Hinds Junior College). These young men have been very active in the leadership of the various church programs and activities. Rev. A. Estus Mason is pastor.



### New Female Voice On "Powerline"

DELLA DANIELS, a native of England now residing in Dallas, Texas, is the new female voice on "Powerline," the Radio-Television Commission's music program for teenagers. She was chosen to read the problem letters because it was felt that her low-toned British accent would call more attention to this portion of the program. The letters generate most of the response that enables "Powerline" counselors to lead young listeners to Christ through direct mail follow-up. "Powerline" is heard on the following Mississippi stations: WKFB, Keesler AFB, Sunday, 10 a.m.; WCBI, Columbus, Sat., 6 p.m.; WNAG, Grenada, Friday, 4:30 p.m.; WFOR, Hattiesburg, Sat., 8:30 p.m.; WRBC, Jackson, Sunday, 11:30 p.m. and Tues. at 3 a.m.; WNSL, Laurel, Sat. at 11 a.m.; WMLC, Monticello, Sun., 10 a.m.; WQNZ, Natchez, Sunday, 10 a.m.; WSCO, Taylorsville, Wed., 4 p.m.; WWCL, Wesson, Fri., 4:30 p.m.; and WROB, West Point, Mon., 8 p.m.



### Clarke Students Consult With Missionary

Clarke students interested in religious work as a career find it easy to chat informally with Rev. James P. Gilbert (right), furloughing missionary residing on Clarke campus. Students pictured at home of Mr. Gilbert, with major interests, are: from left: Barbara Smith, music and youth; Margretta Benefield, sociology and youth; Lavelle Mizell, social and youth work; Ann Harrell, missionary work; Charles Mitchell, ministry; William Sahawneh (Al-Husun, Jordan), medical missions.



### 5 Of Carey's 50 Nurses

Five of William Carey College's 50 nursing students pose above as they arrived back on the Hattiesburg campus after the annual meeting of the Mississippi Assoc. of Student Nurses in Jackson. The Carey School of Nursing became a reality last year as it merged with the Mather School of Nursing at Southern Baptist Hospital, New Orleans. Left to right: Jan Faith, Penny Sauce, Linda Havens, Judy Roberts, president of the Carey Chapter of Student Nurses, and Sandra Brice.



### Junior Choir Sings At E. Philadelphia

THE JUNIOR CHOIR at East Philadelphia Church, Philadelphia, sang in a special youth service. Front row, l to r: Pat Spears, Linda Jones, Janet Goforth, Sheryl Tucker, Sharron McKee, Paula Nicholson, Nora Kilgore, Jennifer Madison, June Madison. Back row: Ricky Davis, Buddy Jones, Jeff Spears, Travis Floore, and Robert Spears. The choir was led by Ricky Davis. Rev. Frank Lay is pastor.

## Mission Language Students Prepare Field For Gospel

By June P. Carter

Twenty students on a weekend break from their Spanish language studies in San Jose bounced along by bus and car over a mud and gravel roadway. The rough ribbon, dignified somewhat by its name, Pan American Highway, stretched over some of the highest mountains in Costa Rica, loosely tying San Jose to San Isidro del General 60 miles away.

Bruce Romoser and Albert Bray were the only Southern Baptists among the group, a potpourri of some 15 mission organizations with a common goal: the distribution of religious literature. They carried 600 copies of a modern Spanish version of the New Testament, *Dios Llega al Hombre*, as well as 200 illustrated copies of the Gospel of Luke and 8,000 other pieces of literature.

They spent Friday night just outside of town. Early Saturday morning they fanned out through the streets two by two, selling New Testaments door to door and giving away other literature. "What a tremendous way," commented Romoser, "to practice Spanish and witness for the

Lord at the same time."

In one of the first homes visited there was a guest, a psychologist from Louisiana. She told her visitors that a few minutes before they knocked she had been praying. "If there is anything real in religion," she had prayed, "send someone to show me the way."

"She found a thrilling victory in Jesus Christ," rejoiced Romoser. "She later telephoned one of those students and said, 'God sent me all the way to Costa Rica just so I could find Jesus Christ as my Saviour.'"

Several San Isidro residents, reluctant to attend a Protestant church though they admitted they almost never went to Mass, expressed interest in home Bible study. The students located two possible sites for such study, a private home and a sawmill.

A brass trio traveling through the streets, and personal door-to-door invitations, combined to pack the local Baptist church that evening for a Moody science film. Even though the

(Continued on page 8)

## Ann Hill Of Ashland Dies At 25

By Emma Hudspeth

September 13, 1970, when death took 25-year-old Ann Hill, it took the oldest person who ever lived with the rare disease, amyotonia, and it took one of the outstanding members of the Ashland Baptist Church, an inspirational, dynamic, courageous personality.



Ann was born, August 18, 1945, at Booneville Hospital, Booneville, Miss., to Mr. and Mrs. M. E. Hill. They soon realized something was wrong. Their doctor sent them to the Vanderbilt University Hospital for diagnosis. There they were advised to put their baby in an institution, that she had amyotonia, a disease in which there would be no development of the muscles, that the span of life would be very short—maybe two months, maybe a little longer.

The Hills broken-heartedly said "No, we'll take the baby God gave us home. We'll love her and do everything within our power for her. They did just that.

They soon saw she was capable of

learning. Both parents being teachers, they began teaching her at an early age, letting her advance at her rate of speed. She graduated with honors from Ashland High School at the age of 16, the youngest of the class. She did her work lying in a special fitted bed or strapped in her wheelchair.

She could use only her brain and eyes and mouth. She could not use her arms and legs and never walked a step.

When she passed away, she was working toward a degree from Ole Miss by correspondence work.

Her energy and determination could not be matched. She usually had two or more projects going at one time. At the age of nine she decided she was going to help Danny Thomas build St. Jude's Children's Research Hospital. With the help of her parents and some of her friends she set up a lemonade stand in front of her father's store with a goal of \$1000. Everyone thought the goal impossible to reach but Ann. Two years later she presented Danny Thomas with a check for \$1018. The next project for St. Jude was the "Teen March." She organized teenagers in 200 communities. (Continued On Page 7)

### Boys Sacrifice Baseball Uniforms To Give More To Home Missions

THE ROYAL AMBASSADORS of Glendale Church near Leland felt a real need for giving more to home missions causes. They had been selling pop bottles and scrap iron to buy baseball uniforms for next summer. Yet when the subject of home missions came up, they felt a greater need to give to that, and gave the \$40 they had to home missions. Mrs. Wayne Wanker is their RA leader.



### Boys And Girls Of McLaurin Church Buy Piano

Boys and girls of McLaurin Church, Forrest County, decided they needed a piano and were determined to get one. Under the leadership of Mrs. Jencie Sumrall Howell, their teacher, they started looking for a good, used piano, and after several weeks located one, last June. Next they raised money to pay for it. They sold soft drink bottles, did babysitting, mowed lawns, gave their allowances. (One little girl even gave the money the "tooth fairy" brought!) On the

last Saturday in September, the children met at Mrs. Howell's and cleaned her yard to make money for the final payment. This was a fun day, too, for lunch and play were combined with the work. Pictured, l to r, are: Alice Faye Lott, Robbie Dunkley, Bo Murry, Jr., Cathy Fillingame, Dale Trotter, Marlene Bosarge, Tony Gill, Bryan Grantham, and Ann Murry. Members of the class not pictured are Linda Gail Smith, Cindy Slade, Suzie Slade, Lynn Headly, and Allen Humphries.



### Students Preach

Three young men, all high school students, were in charge of the services on a recent Sunday at East Philadelphia Church, Philadelphia. Jimmy Jones, student at Neshoba Central and member of Old Pearl Valley Church, Neshoba County, preached the morning message. Billy Musgrove, age 13, student at Philadelphia High School and member of East Philadelphia Church, brought the evening message. Bob Ceebles from North Calvary Church in Philadelphia, led the music. Rev. Frank Lay is pastor at East Philadelphia.



### "McDowell Road Singers" Complete Florida Tour, Sing At Parchman

McDowell Road Singers (McDowell Road Church, Jackson), completed their tour in Florida, giving concerts in Quincy, Lowell, Ocala, Altamonte Springs and Williston, and in their home church. The "Singers" sang four concerts in the Florida Correctional Institution. While in the Sunshine State, sights of interest such as Silver Springs, Cypress Gardens, and

Cape Kennedy were visited by the group. Since being home, this group has been featured in three concerts in the State Penitentiary at Parchman. The choir is under the direction of Johnny E. Speedling, Jr., associate pastor and minister of music. Pianist is Mrs. Ann Speedling. Rev. John C. Hilburn is pastor.



# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM ————

## Growing Through Prayer

By Clifton J. Allen

Luke 11:1-13; John 15:1-7

Prayer should be central in the Christian's life. It must be so if one is to live the Christian life on the high level of fruitfulness, victory, and joy. Our lesson has a very close relationship with the preceding one in that the study of the Bible and the practice of prayer may properly be joined together. Each is essential to the other if the full potential of blessing is to be experienced. We are to study the Bible in the spirit of prayer, and we are to pray according to the instruction in the Bible. And these two aspects of living our faith are foremost factors in growing toward Christian maturity. The two passages in our larger Bible lesson give us guidance and encouragement about prayer.

### The Lesson Explained Jesus' Example Of Prayer

#### Verse 1

The perfect pattern for every Christian exercise is the example of Jesus. If prayer was a necessity for him, how much more imperative for the Christian! When he ceased praying in a certain place, his disciples said to him, "Lord, teach us to pray." Something about his praying stirred in them a desire to learn better how to pray.

Consider some truths clearly set forth by Jesus' example of prayer, on this and other occasions. He found time to pray. Regardless of how busy he was, Jesus never neglected meaningful experience in prayer. We may be certain that there was intense reality in Jesus' praying. There was a glad communion with the Father. There was earnest intercession in behalf of his followers. There was outreach and compassion for the lost world as he prayed. We can be certain that Jesus prayed with perfect trust in the goodness and wisdom and power of God. Thus the example of Jesus' praying should encourage every Christian to engage in prayer with

regularity, with sincerity, with unselfishness of spirit, with purity of motive and integrity of life, and with bold confidence to claim the blessings of God.

### A Model Prayer

#### Verse 2-4

We pray to God as Father. We claim sonship and express our trust in the fatherly care and loving-kindness of God. We yearn for his name to be hallowed or revered in keeping with his holiness and majesty. We pray that his kingdom may come, that is, that his rule may become a reality in human hearts as people yield themselves to his authority and purpose. We are to recognize our dependence on God for daily bread, for the essential needs of life. We pray also for the forgiveness of sins, recognizing our weakness and sinfulness and knowing that we must depend on God's mercy and grace. But, as we ask for forgiveness, we declare our willingness to forgive others for any wrong done to us. And finally we ask that we may be fortified against temptation, knowing that we can resist evil only with the help of God. It is this kind of praying which is to be a pattern for our praise and intercession, for our confession and our thanksgiving.

### Importunity In Prayer

#### Verse 5-10

Jesus used a simple illustration. He assumed a person's going to a friend's home at midnight to borrow some loaves of bread for an unexpected guest. Even at such a late hour, and in spite of inconvenience, a friend would respond to earnest and persistent pleas for help. Surely the application Jesus had in mind was, if a friend will respond to importunity like this, how much more will God, with understanding and compassion, grant help to those who come to him with earnestness. This is the very point made by Jesus when he said that the person who keeps on asking will receive, the person who keeps on seeking will find, and the person who keeps on knocking will have the door opened to him. There must be persistence or importunity which indicates a burden of heart, a

## The Spirit Of Freedom

Gal. 5:1 - 24

By Bill Duncan

America was one time called the land of the free and the home of the brave. The people who came to our land were seeking opportunities to make a living, rear a family, worship God, and determine their own best interests. Many of the immigrants and pilgrims were unhappy and disappointed to find that, along

with the freedom, went responsibilities that required bravery. Yet this nation gave to millions a chance for self-expression in work and worship. Today men are not as free as they once were. You cannot hire and fire as you want. You cannot attend any school that you choose. You are not free to pray to God in all schools of America. Why? Because all men have not been responsible with the freedom our land promised. There are some people who cannot be trusted to take responsibilities when freedom is given.

How should a free person act? The freedom of self-expression is not possible unless there is a responsible discipline. You may love to play the piano but you are not free in selecting any method. There is a way or a discipline that you study about chords that must be put together to produce music.

Christian freedom is God-given by the power of the Holy Spirit working in one's life. This Spirit produces freedom by triumphing over the flesh as the sinful nature. There is no freedom except in love.

### The Problem

The gospel of grace had been misinterpreted. There were some who said that Paul's Gospel was too easy, because they thought a man had to

do certain acts of Judaism in order to be saved. There were others who interpreted Paul's Gospel to be a license to do as they pleased. The legalist wanted the Galatians to submit to the Jewish rite of circumcision as a token of their pledge of obedience to the entire Jewish law.

Gal. 5:2-4 states that if a right relationship with God comes by obedience to the law, then Christ died in vain. They have substituted a way of salvation based on the law for Paul's Gospel of grace as the only means of salvation.

Galatians 5:5-6. To Jesus Christ circumcision or uncircumcision does not matter. Faith is the act that makes the difference in one's relationship to God.

Galatians 5:7-12. Paul was upset that someone would accuse him of preaching this legal approach to salvation. He wishes that those who would advocate legalism would mutilate themselves.

Galatians 5:13-24. Paul announces that liberty is not intended as an excuse for misbehavior. There is a controlling desire of love that regulates one's action toward another. A Christian should be controlled by the Holy Spirit in all of his life and he will have power to control the lower nature (sinful nature) of a man's selfishness. . . the opposite of love.

Love, the spirit of freedom: The motive for a right relationship between God and a man is love, not legalism. If one acts in obedience to the law only because he is afraid of its penalty, then freedom from that law leads to license.

Instead of driving just to obey the law of the speed limit, when we see a person in front of the car we lower the speed of our automobile because we care about him. In our position we go beyond what the law required the Jews to do because we love. We are not interested in doing the mediocre but the most possible.

The law requires a tenth, but love wants one to give all his income to the Lord. Love will fulfill all the law requires. This is the way that Jesus fulfilled the law.

The only way a person is able to love properly is when the Holy Spirit is able to conquer the lower nature.

Ann Hill - - -

(Continued from page 6)  
ties over Mississippi for the marches. In the 14 years preceding her death from these yearly marches, she had turned in to St. Jude about \$200,000.

Because her hometown of Ashland is small and offers only limited activities for young people, when Ann was a junior in high school, she asked her parents to turn their home in to a Youth Center. They agreed, and for the next two years the Ann Hill Youth Center was the most swinging, noisy teenage hangout within a hundred miles.

In 1963 she began a career as a writer. At the time of her death she was selling articles to different magazines and newspapers.

There were many other activities of which she was a part, but no article about Ann would be complete without telling about her involvement in the religious work of her church. As an active member of the Girls' Auxiliary, she was the first GA in Benton County to attain the title, "Queen". At 14 she became the youngest girl in Mississippi to reach the highest step, "Queen Regent in Service" and was selected "Queen of the State" for outstanding GA work.

Continuing work in her church as GA counselor and later YWA co-counselor, she began writing religious articles and selling them to different magazines. One of the most inspiring and best loved is "What God Wants From Me." No job could be too hard for her if she were interested in it.

When asked about her off-beat philosophy of life, she would casually answer, "I'm bored still with people who constantly complain about things they can't do because of some real or imaginary handicap. I'd much rather concentrate every ounce of energy God gives me toward accomplishing the things that are within my power."

This is Christ living in the believer and loving through the person. This is only possible when the believer will submit to the rule of the Spirit, in one's life. If one is led by the Spirit, then he is under the law of love and not the law as described by legalism.

The opposite of the law of love in the life of the believer is the results of the lower nature (works of the flesh). These are results of the lawless spirit of one who is controlled by selfishness. Some of these are sexual perverseness, idolatry, difficulties in human relationship, and drinking. The people who practice such behavior cannot be considerate as a person who lets God in the Holy Spirit rule his life. They reject God's right of leadership. "Against such there is no law!" The law of legalism put a restrictive spirit in the law. But love turns a man free to go beyond human limits of love and kindness. The Adult teachers say, "How could a law be passed against love?" But neither can you pass a law that makes a person love another. He may allow him to sit down beside him because the law gives the right. But the law cannot make the person love another. The Holy Spirit, if allowed to work, will make the person love. This is the nature of God.

BAPTIST RECORD PAGE 7  
Thursday, October 22, 1970

## Carey To Present

### "Happening Now"

## Twice This Weekend

William Carey College will present an exciting new religious folk musical, "Happening Now", twice during the coming weekend. The exciting and colorful musical extravaganza will be presented on Fri., Oct. 23, at 7:30 p.m. and again on Saturday afternoon, Oct. 24, at 2 p.m. during Carey's annual High School Day.

The 50-voice Carey College Choral will be under the direction of two outstanding professional men who will come to the Hattiesburg campus for the special performance.

Buryl Red, New York conductor and composer, will direct the performance. Red is consulting editor in music for Hart, Rinehart and Winston in New York City. He's also music consultant for the Baptist Radio and Television Commission. He is the music director for the Centurymen, and music director of the Manhattan Baptist Church in New York City.

Lewis Bolton, special guest drama coach, is working with the Choral members for four days prior to the Oct. 23 presentation. Bolton, who has spent three summers working with a summer stock theater at the Hunter Hills Theatre in Gatlinburg, Tenn., is originally from Orangeburg, S. C.

This is Christ living in the believer and loving through the person. This is only possible when the believer will submit to the rule of the Spirit, in one's life. If one is led by the Spirit, then he is under the law of love and not the law as described by legalism.

"That does it, Martha. You must buy me a book!"



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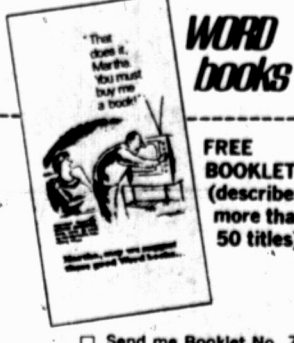
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"a lot of our missionaries are resigning"

### FACT:

That would depend on what you mean by "a lot." And "resigning." For instance, from 1940-1969 the annual rate of resignations, on the average, was about 3%. During that same time, however, the number of foreign missionaries grew some 452%. Obviously, many more are going out than coming back. And then, too, you can't work in this kind of task without suffering some casualties. Health and family concerns bring some home. But most who come home come with a sense of God's leadership in a new direction. And most of these still consider themselves as part of the world mission task. They're not resigning their ministry . . . only changing its location.

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## Devotional

# The Christian's Central Sin

Matthew 6:6  
By Gerald Buckley  
Pontotoc, Mississippi

What is the Christian's central sin? What is the one sin that is found more often in the life of a Christian than any other? If every professing Christian were completely honest and confessed his sins, the list would be staggering. We would find listed selfishness, pride, jealousy, hypocrisy, anger, lust, gossip, prejudice, contrariness, and many other sins. However, the Christian's central sin is none of these. It is what Andrew Murray has called prayerlessness.

This sin of prayerlessness is a serious matter. It is a reproach to God. The Lord has invited us again and again to come to Him. This is what the Bible is all about. It is a record of God's invitation to men. Throughout the Bible we are taught to come to God, to get to know Him and to have fellowship with Him. The sad truth is that we have time for everything except God. We have time to talk on the telephone. We have time for friends when they drop by. We have time to watch hours of television each week. But the simple truth is that we have so little time that we spend with God.

This sin is serious because it is a basic cause of a shallow spiritual life. It is the reason why God seems so distant to many. This sin is the cause of most faultfinding, contrary spirit, and quickness to anger and judgement.

One reason for this sin is that we become busy with secondary things. Another reason is our attempt to solve the problems of life by ourselves. We have a tendency to go it alone. We wish to be self-sufficient, and to get along without bothering God. Always our efforts at self-sufficiency end in failure.

The prayerful life does many wonderful things for the Christian. It brings an inner calm. This is a stormy world in which we live. We long and hunger for peace. We want calm. We want tranquility. But a great truth of life is that this world will not stay calm. The prayerful life prepares us for the storm. In the midst of the storms of life, it brings us the needed calm and assurance.

The life of prayer brings a freshness and a vitality to our faith. Too often our Christian experience means only what God has done for us in the past. We speak of our salvation that God has given, but we have nothing to say about what God is doing in our lives now. Every Christian vitally needs an experience with Christ in the here and now. We need to let the Lord bring our spiritual relationship up-to-date. That is what a prayer life is all about. It does bring a new vigor into our relationship with Jesus Christ. Christ said: "I am come that ye might have life, and that ye might have it more abundantly." Jesus wants us to have the best life now. When we are in fellowship with Him daily, we have something rich and wonderful added to our life. It is a glorious thing to know God in a new way in the inner chamber.

## Springdale To Dedicate Pastorium On "Harvest Day"

Sunday, October 25, has been set aside in Springdale Church, Route 2, West, as "Harvest Day." At 1:30 p.m., in front of the pastorium, a note-burning ceremony and special service will be held, dedicating the debt-free pastorium to the glory of God. "Harvest Day" lunch will be spread on the church grounds at 12:30 p.m., following regular Sunday school and morning worship.

After the dedication service, those present will go to the church auditorium for a program of song and praise featuring congregational singing and music by guest musicians.

Rev. Floyd F. Higginbotham, pastor, comments, "Springdale has just concluded one of the best years in its history. While we are grateful beyond measure for what God has done, we are aware that the greatest challenge lies ahead. Studies are being made to determine how we can better fulfill our function as a church. It is evident that more educational space is greatly needed. As a part of 'Harvest Day' activities, we are promoting a special Building Fund Drive and all funds received on that day will be placed in the Building Fund."

## Revival Dates

**Macedonia (Simpson):** November 5-8; services at 7:30 p.m.; Rev. Tom McCurley, pictured, new pastor, evangelist; Tommy Echols, Macedonia music director, in charge of music.

**First, Yazoo City:** Rev. James M. Richardson, Pastor of First Church, Leland, evangelist; music under direction of the Sigrest Music Team, R. L. and Beth, of Yazoo City; regular services on Sunday (10:55 a.m. and 7:00 p.m.); services Monday - Wednesday at 7:00 a.m. and 7:30 p.m.; Rev. James F. Yates, pastor.

**Southside Church, Greenville:** Oct. 19-25; Rev. Herschel Clanton, pastor of Calvary Church, Gilbert, La., evangelist; Rev. Robert Jackson, pastor of Sturgis Church, Sturgis, leading the singing; services at 10:00 each morning Monday through Friday and at 7:30 each night Monday through Saturday; Rev. S. B. Boyett, pastor.

## Blue Mountain High School Weekend Slated This Year For November 7-8

Linda Gholston, admissions counselor, BMC, and sponsor of the freshman class, announces that High School Weekend for 1970-71 will be held on the campus November 7-8. The following features of the weekend are planned:

**SATURDAY** — Registration, 8-10 a.m. in the Paschal Student Center; class visitation and campus tours, 10-12 noon; picnic in campus Little Dell, 12:00 noon; tea, Armstrong, home of the College President, 3:00 p.m.; fall speech production, "The Cradle Song," presented by the Department of Speech and Drama, Garrett Auditorium at 8:00 p.m.; talent show in Gal-ry, immediately following the speech production; and vespers at Lakeside.

**SUNDAY** — Sunday School and church service; lunch, 12:30 p.m.; and farewell, front steps of the Lawrence T. Lowrey Administration Building, 2:00 p.m.

Members of the freshman class and their sponsor will be hostesses for High School Weekend. Many invitations have already been sent to high school juniors and seniors; however, alumnae may send additional names to Miss Linda Gholston, or to Joy Hurt, president of the freshman class, Blue Mountain College, Blue Mountain, Mississippi 38610. Other officers of the host class who will assist in High School Weekend activities are as follows: Marilyn Southerland, vice-president; Teressa LaFarette, secretary; and Marilyn Lamphere, treasurer.

Dr. John C. Butler, Chairman of the Music Department of Blue Mountain, and all members of the music faculty will hold auditions for High School Weekend guests who would like to avail themselves of the opportunity of being awarded one of the music scholarships for the 1971-72 session. Dr. Butler and his staff will be in Garrett Hall of Fine Arts during the morning hours of Saturday, November 7. High School Weekend guests who are interested in receiving one of the Music Scholarships, will please write or call Dr. John C. Butler, Blue Mountain College, Blue Mountain, Mississippi 38610.

The greater the self-love, the less the self-loveliness.



MAKING PLANS for High School Weekend Nov. 7-8 at Blue Mountain College are, left to right: Miss Linda Gholston, admissions counselor, and sponsor of the freshman class; Kay Hatley, chairman of the Invitations Committee; and Nona Kay Middleton, program chairman of the host class for the special weekend. Approximately 200 high school guests are expected to attend.

## Bethel Homecoming

Bethel Church, Drew, will observe homecoming on October 25. Rev. Carl Morris, Woodland, former pastor at Bethel, will be guest speaker for the afternoon service at 2 o'clock.

Dinner will be served at the church in the Fellowship Hall following Sunday school and morning worship. Former pastors, members, and friends are invited. Singing will begin at 1:15 p.m. The offering to be taken will be for the building fund.

Following the 7 p.m. Training Union hour, Rev. John Gilbert, BSU director at Mississippi Delta Junior College, Moorhead, will speak at the 8 o'clock worship service. The mission outreach chairman, Ramsey McGrew, and the pastor, Rev. Charlie Beck, have planned this special night service.

## BETHEL, DREW CALLS PASTOR

Bethel Church, Drew (Rt. 1, Ruleville) has called Rev. Charlie Beck as pastor. The Mississippi native has moved to Bethel from the pastorate of Calvary, Durant.

He attended Delta State College, Cleveland, and New Orleans Seminary. He and his wife, Earline, have seven children, four girls and three boys.

Prior to entering the ministry, Mr. Beck worked at radio stations as announcer and gospel disc jockey. After surrendering to the ministry he preached in Mississippi, Arkansas, and Louisiana.

He was formerly pastor of Third Street Church, New Orleans. This is his second pastorate at Bethel, Drew. He is 1970-71 chairman of missions for Sunflower Association.

## RUNNELSTOWN TO DEDICATE NEW BUILDING

Runnelstown Church will hold their annual homecoming on Sunday, October 25.

Rev. Wiley Johnson, former pastor, will be the guest speaker. Following dinner on the ground, Rev. G. R. A. Smith, interim pastor, will conduct a service to dedicate the new educational building.

Mr. Smith invites everyone to attend the services beginning with Sunday school at 10:00 a.m.

## Homecoming At Cedar Grove

Sunday, October 25, has been set aside as Homecoming Day in Cedar Grove Church, Greene Association.

Rev. Edgar Jackson, a former pastor, now pastor of Beulah Church, Pensacola, Florida, will be the visiting speaker for the morning service.

Dinner will be served on the church grounds. Rev. Dan Hembree, former pastor, now pastor of Pleasant Hill Church, will be the afternoon speaker. "Former pastors, members and friends are invited to attend," states Rev. Billy R. Blackwell, pastor.



## Clarke Guest Day Is October 24

THE FALL GUEST DAY at Clarke College will be held on Saturday, October 24. A large number of high school seniors and juniors have been invited to be guests of the college for the day and a full program of activities has been planned.

A steering committee of students is working with Woodie Burt, Admissions Counselor, in planning and preparation. From left: Woodie Burt, Admissions Counselor; Cathy Collins, Meridian; and Jackie Valentine, Newton; representing Guest Day Committee: standing: Jon Doler, Calhoun City, representing Tour Guides. The day will begin with morning watch at 8:30. Registration will be from 9:00 to 10:30 in the library. There will be tours of the campus facilities at which time the guests will meet the members of the faculty and staff. Assemblies will feature both entertainment and worship periods.

A basketball game between Whitworth College Freshman team and Clarke Panthers will climax the day's activities. Tip-off is scheduled for 2:30.

Guests coming from distances of 150 miles or more are invited to be

## Naval Reserve Sponsors Navy Sabbath Oct. 23-25: "Remember Prisoners Of War"

The Naval Reserve Association, with cooperation of other member associations of the Navy-Marine Corps Council, is sponsoring Navy Sabbath, 1970, during the period October 23-25.

This year special note of prisoners of war among the U.S. Navy and Marine forces, of their sacrificing families, and of the families of those whose fate is unknown, will be made in the annual observance of Navy Sabbath. Prayers and spiritual remembrances will become the additional force behind the active effort of the government and of private groups to effect their release from imprisonment.

Clergymen and church congregations across the nation, and men and women of the Navy and Marines, are

asked to make October 23-25 special days of prayer for these men.

Churches are encouraged to hold a brief service and time of prayer remembering these prisoners on Sunday, October 25. Some of these men's families who may be members of your church, suffer lingering fear, doubt, and discouragement. They need your comfort, your respect, and your support.

Some mention in a sermon, the singing of the Navy Hymn, and the wearing of the uniform by active and reservist members of the Navy and Marines, at religious services during the period, will move many more to remember.

Suggested Scripture texts for a special service are Psalm 27:1; Psalm

## Mission Language ...

(Continued from page 6)

sound system refused to work, the crowd stayed. Afterward, they heard the church's pastor, Virgilio Hernandez, deliver a short sermon.

For some of the language students the weekend came to a climax Sunday morning. Having made arrangements with the bishop ahead of time, they waited outside the Catholic church during four Masses. They heard the priest himself endorse the modern New Testament and encourage his flock to purchase copies. Worshipers emerging from the church, as well as nuns and priests, bought the *Dios Llega al Hombre*.

"What a field ripe unto harvest and hungry for the Word," wrote Romoser in a newsletter. "Pray for San Isidro del General!"

The 20 language students returned to San Jose; some by now have gone on to their various Spanish language mission fields. Bruce Romoser is in Argentina. Who will nourish the seeds planted that weekend in San Isidro?

Missionary Jackie Cooper, originally appointed for Argentina, first went to the little town as a language student in San Jose. He visited the Baptist church during a prayer service, and one of their prayers, said Cooper, was "that God might send them a resident missionary."

Their prayer was answered; at Cooper's request the Foreign Mission Board assigned him permanently to Costa Rica. He had been working in San Isidro just a few weeks when the language students went there with their literature.

121:7-8; Ephesians 6:10-17; Romans 12:16-18; Psalm 58:2; Psalm 77:53; 1 John 4:20-21; 1 Cor. 13:1-10. Suggested hymns are "God Bless Our Native Land," "O God, Beneath Thy Guiding Hand," "A Mighty Fortress Is Our God," "God of Our Fathers, Whose Almighty Hand," and "The Navy Hymn" (also titled "Eternal Father Strong to Save").

Dr. George W. Cummins, director, Chaplain's Commission, Southern Baptist Convention, says, "I commend the Navy Sabbath 70 to all of our churches and do hope and pray that each and every one will take this request seriously and observe Navy Sabbath 70."

Navy Sabbath was first established in 1966 to give special remembrance to the nearly 800,000 men and women of the Navy and Marines serving the nation around the world, and to the families they leave behind in the community.

## Names In The News

At Escatawpa Church, Betty Hubbard has received a 15-year pin for perfect attendance at Sunday school; Mrs. Quinton Kittrell, Mrs. Wayne Milam, Dana Kittrell, and Sandy Kittress have received ten-year pins; D. L. Cawthon has received a six-year pin; Richy Brumfield and Angela Myers have received five-year pins. Eleven others were awarded perfect attendance pins for less than five years. Rev. Ralph H. Young is pastor.

Rev. Michael K. Olmsted assumed his duties as pastor of the Russell Church near Meridian on Oct. 5. A graduate of Southwestern Seminary, he has served churches in Oklahoma and Texas.

Dr. John Burton, chairman of the physics department at Carson Newman College spoke during chapel services at Mississippi College recently. He gave an unusual "scientific devotional." Dr. Burton, son of Dr. Joe Burton, editor of *Home Life*, presented an audiovisual demonstration of man's place in the universe.

Rev. Robert M. Carlisle, pastor of Big Ridge, Biloxi, celebrated his tenth anniversary as pastor of the church on Sunday October 11. The church surprised him and his family with a social and a gift of a beautiful piece of furniture for their home. The church also reports a large increase in Church Training attendance. Added to the number of choice-of-study subjects for adults has been a Bible study class taught by the pastor, Benton Sanford is Church Training Director.

## Heuck's Retreat Calls Pastor

Heuck's Retreat Church, Lincoln County, welcomed their new pastor and his family on Oct. 7 with a reception and pantry shower. Rev. Victor C. Johnson has moved to Heuck's Retreat from the pastorate of Cranfield Church in Adams County. He served Cranfield for five years.

Mr. Johnson is an alumnus of Mississippi College and New Orleans Seminary.

Rev. M. R. Bradley has accepted the call as pastor of First, Florence. He has been pastor of churches in Mississippi and Louisiana for the past twenty years and comes from the Rio Vista Church, New Orleans. He will be on the field October 25. Mr. Bradley is a native of Lucedale, married the former Doris Russell of Brookhaven, and they have two children, Phil-14, and Pam-11.

Pam Warnick, daughter of Mr. and Mrs. James E. Warnick, member of Arbor Grove Church, Houston, has received an eight-year perfect attendance pin in Sunday school. Pam has served as pianist for the last four years and is serving this year as pianist and Sunbeam director. Interim pastor at Arbor Grove is Rev. Jimmy Harrington.

Three William Carey College professors have been named to the 1970 edition of *OUTSTANDING EDUCATORS OF AMERICA*. Nominated earlier this year, they have been chosen on the basis of civic and professional achievements. The faculty members so named are: Dr. Donald Winters, Dean of the Carey School of Music and conductor of the Carey College Chorus; Professor Oba Quave, Director of the Carey Speech and Drama Dept. and of the Serampore Players; and Dr. Milton Wheeler, Chairman of the Dept. of History and Social Science and Director of the Freshman Honors Program.

Four Southern Seminary professors has returned home from sabbatical leaves, and seven others, including one administrative official, are taking theirs. Professors Dale Moody and Robert Proctor, and Associate Professors Jay Wilkey and E. Glenn Hinson all completed sabbaticals leaves during the 1969-70 school year and are back teaching. Those who are taking sabbaticals during the 1970-71 academic year are Professors Wayne E. Ward, J. J. Owens, and C. Penrose St. Amant, and Associate Professor Hugh T. McElrath. Also included are Professors Joseph A. Callaway and Eric C. Rust. Seminary Business Manager Badgett Dillard is also taking a one-semester sabbatical leave. Dillard, who has been a member of the staff 17 years, is the first non-academic administrator to be granted a sabbatical.

Miss Helen Gilmore, missionary on furlough from Kenya, may now be addressed at 8214 Gully Rd., Taylor, Miss. 48180. A native of Tennessee, Miss Gilmore was born in Nashville and also lived in Clarksville and Clinton while growing up. She was appointed by the Foreign Mission Board in 1965.

Mrs. Jo-Anne Gibson assumed the position of Assistant Professor of Business and Economics at William Carey College in September of this year. A graduate of Millsaps College with a major in economics, Mrs. Gibson also holds the Master of Business Education degree from the University of Mississippi. She is also involved in further graduate studies toward the PhD in economics at University of Mississippi. During the summer of 1966, she participated in a National Science Foundation Institute at the University of Missouri in Columbia. The daughter of Mrs. A. L. Tucker of Jackson, Mrs. Gibson is married and is the mother of one daughter, Melissa.

Rev. Marion Gray is the new pastor of Dry Creek Church, Rankin County, coming to Rankin from Carroll County. He is a native of Star.

## Off The Record

### REAL PAL

Jack: "Could I get off early tomorrow afternoon? My girl wants to cook dinner for me."

Boss: "No, I can't spare you."

Jack: "Thanks — I knew I could count on you!"

### NOT FOR HER

The lady of the house could find but one fault with the new maid. She seemed to ignore the telephone when it rang.

"Clara," she told the maid one day, "you simply must answer the telephone."

"All right, ma'am," said the maid, "but nine times out of ten it's for you."

Prosperity is the time when you are in debt from preference instead of necessity.